BHANDARKAR ORIENTAL SERIES NO. 7

THE CARIYĀPIṬAKA

EDITED IN DEVANĀGARĪ CHARACTER WITH AN INTRODUCTION IN ENGLISH

By

BIMALA CHURN LAW

D.LITT., PH.D., M.A., B.L.

Buddhāgamaśiromaṇi; Hony. D.Litt. (Allahabad University); Hony. Fellow, Royal Asiatic Society, London; Fellow, Bombay Branch Royal Asiatic Society; Fellow, Royal Asiatic Society of Bengal; Hony. Member, Bhandarkar Oriental Research Institute; Author, *A History of Pali Literature, Tribes in Ancient India, Geography of Early Buddhism, etc., etc.*

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INTRODUCTION

The Cariyāpiṭaka is the fifteenth book of the Khuddaka-Nikāya of the Sutta Piṭaka. It is a post-Asokan work and its name implies a canonical collection of stories illustrating the modes in which the Bodhisattva practised *cariyā* (conduct). The ten perfections (*pāramitas*) whereby Gautama is said to have attained Buddhahood are mentioned in this text. The stories in verses of the Cariyāpiṭaka are parallel to the Jātaka stories in prose. It was repeated by Ānanda and rehearsed by the five hundred *arahats* who were members of the First Council. The first two *pāramitās* namely, *dāna* and *sīla* are illustrated by ten stories each and the last fourteen refer to the other eight perfections, namely, renunciation, wisdom, energy, forbearance, truth, resolution, amity and equanimity. In the *Buddhavaṃsa* the term pāramitā has been employed as a synonym of *Buddhakārakā dhammā,* i.e. the virtues tending towards making a Buddha. The *Cariyāpiṭaka* is the only work of the Pali canon in which a brief and systematic account of the Buddhist *pāramitās* is given, although references may be found scattered here and there in the Pāli Nikāyas.

Importance and meaning

Piṭaka means basket; *cariyā* means conduct or daily duties performed by a *Bodhisatta* (i.e. the state acquired by a person after he has determined to attain *bodhi* or enlightenment and before he attains it) to fulfil the ten perfections (*pāramitās*) which are absolutely necessary for the attainment of *bodhi.* Cariyāpiṭaka means a basket of conduct or daily duties. Some translate it as a collection of the Buddha's meritorious acts. Woodward in the preface to his translation of the *Udāna* translates Cariyāpiṭaka as verses on the Buddha perfections. The text is called the Cariyāpiṭaka because it shows the effectiveness of good conduct of the Teacher in his former births. Piṭaka is used in the sense of division according to the commentator (*Bhājanattho pi hi Piṭaka-saddo niddiṭṭho*).

Style

The verses are written in *anuṭṭhuva chanda.* The language is simple and the style is similar to that of the *Dhammapada.*

The stories told in the verses of the Cariyāpiṭaka are to be found in the Jātakas. Dr. Morris who edited the text of the

Cariyāpiṭaka for the P.T.S., has traced all the stories found in the work to their sources excepting three, namely, (1) *Mahāgovinda*, (2) *Dhammādhamma* and (3) *Candakumāra*, the sources of which have been traced by me; and references showing the sources from which these three stories have been taken are given by me.

Similar allusions in other Buddhist texts

	Cariyāpiṭaka.	*Similar allusions.*
1.	Akatticariyaṃ	Akitti Jātaka, Jātaka, IV, 236–242
2.	Saṅkhacariyaṃ	Saṅkhapāla Jātaka, Jātaka, V, 161–171
3.	Kurudhammacariyaṃ	Kurudhamma Jātaka, Jātaka, II, 365–381
4.	Mahāsudassanacariyaṃ	Mahāsudassana Jātaka, Jātaka, I, 391–393
5.	Mahāgovindacariyaṃ	Mahāgovinda Suttanta, Dīgha, II, 220–252
6.	Nimirājacariyam	Nimi Jātaka, Jātaka, VI, 95–129
7.	Candakumāracariyaṃ	Khaṇḍahāla Jātaka, Jātaka, VI, 129–155
8.	Sivirājacariyaṃ	Sivi Jātaka, Jātaka, IV, 401–412
9.	Vessantaracariyaṃ	Vessantara Jātaka, Jātaka, VI, 479–593
10.	Sasapaṇḍitacariyaṃ	Sasa Jātaka, Jātaka, III, 51–56
11.	Sīlavanāgacariyaṃ	Sīlavanāga Jātaka, Jātaka I, 319–322
12.	Bhūridattacariyaṃ	Bhūridatta Jātaka, Jātaka, IV, 157–219
13.	Campeyyanāgacariyaṃ	Campeyya Jātaka, Jātaka, IV, 454–468
14.	Cūlabodhicariyaṃ	Cullabodhi Jātaka, Jātaka, IV, 22–27
15.	Mahiṃsarājacariyaṃ	Mahisa Jātaka, Jātaka, II, 385–387
16.	Rururājacariyaṃ	Ruru Jātaka, Jātaka, IV, 255–263
17.	Mātaṅgacariyaṃ	Mātaṅga Jātaka Jātaka IV, 375–390
18.	Dhammādhammadeva-puttacariyaṃ	Dhamma Jātaka, Jātaka, IV, 100–104

	Cariyāpiṭaka.	*Similar allusions.*
19.	Jayaddisacariyaṃ	Jayaddisa Jātaka, Jātaka, V, 21–36
20.	Saṅkhapālacariyaṃ	Saṅkhapāla Jātaka, Jātaka, V, 161–171
21.	Yudhañjayacariyaṃ	Yuvañjaya Jātaka, Jātaka, IV, 119–123
22.	Somanassacariyaṃ	Somanassa Jātaka, Jātaka, IV, 444–454
23.	Ayogharacariyaṃ	Ayoghora Jātaka, Jātaka, IV, 491–499
24.	Bhisacariyaṃ	Bhisa Jātaka, Jātaka, IV, 304–314
25.	Soṇapaṇḍitacariyaṃ	Sona-Nanda Jātaka, Jātaka, V, 312–332
26.	Temiyacariyaṃ	Temiya Jātaka, Jātaka, VI, 1–30
27.	Kapirājacariyaṃ	Kapi (Mugapakkha Jātaka), Jātaka, II, 268–270
28.	Saccasavhayapaṇḍita-cariyaṃ	Saccaṃ Kira Jātaka, Jātaka, I, 322–327
29.	Vaṭṭapotakacariyaṃ	Vaṭṭa Jātaka, Jātaka, I, 212–215
30.	Maccharājacariyaṃ	Maccha Jātaka, Jātaka, I, 210–212
31.	Kaṇhadīpāyanacariyaṃ	Kaṇhadīpāyana Jātaka, Jātaka, III, 27–37
32.	Sutasomacariyaṃ	Mahāsutasoma Jātaka, Jātaka, V, 456–511
33.	Suvaṇṇasāmacariyaṁ	Sāma Jātaka, Jātaka, VI, 61–95
34.	Ekarājacariyaṃ	Ekarāja Jātaka, Jātaka, III, 13–15
35.	Mahālomahaṃsacariyaṃ	Lomahamsa Jātaka, Jātaka, I, 389–391

It is interesting to note, as Dr. Morris points out in his introduction to the *Cariyāpiṭaka* (P.T.S.), that 'the *Jātakamālā* contains thirty-five birth-stories, ten of which have the same titles as those of the *Cariyāpiṭaka* tales. In the *Mahāvastu* we find the Kapirājacariyaṃ under the title of 'the story of the Porpoise' (= the Suṃsumārajātaka) as well as the Vānarajātaka and Mahāgovindacariyam. The Bhadrakalpa-Avadāna contains the stories of Sīlavanāga and Sutasoma. The Bodhisattva-Avadāna relates the Sivi, Sasa, Matsya, Vaṭṭapotaka, Ruru and Sutasoma birth-stories.

It also has the Buddhabodhijātaka which resembles the Cūlabodhicariyaṃ of the *Cariyāpiṭaka*.' (The *Buddhavaṃsa and the Cariyāpiṭaka*, Edited by the Rev. Richard Morris, P.T.S. Edition.)

Contents of the book

We give below a short résumé of the stories found in the *Cariyāpiṭaka*. Akatti was meditating in a forest. As he was making a strong effort to acquire merits, Inda came to test him in the guise of a brahmin. Akatti thrice gave in charity the leaves heaped up in front of his leaf-hut, to the brahmin for the attainment of *bodhi* (enlightenment).

Akatti

Saṅkha went to the sea shore and on the way he saw a *sayambhu* (*Buddha*) treading the path which was very hot and the sands on the path were also heated by the rays of the sun. Saṅkha saluted him and gave him in charity a pair of wooden slippers and an umbrella for the attainment of *bodhi*.

Saṅkha

Dhanañjaya was the king of Indapatta. Some brahmins came to him from Kaliṅga, greatly troubled by drought and famine, for a royal elephant, the presence of which in a country brings copious rain. Dhanañjaya gave in charity the elephant to them for the attainment of *bodhi*.

Dhanañjaya

Sudassana was the king of Kusāvatī. He thrice declared that he would satisfy the desire of everybody, when communicated to him. Hungry and thirsty people as well as those in need of garlands, unguents, clothes, wooden slippers, etc., came to him and he fulfilled their desires. In many parts of his kingdom, arrangements were made to offer charities. The charities made by him with a view to the attainment of *bodhi*, were unparalleled.

Sudassana

Govinda was a chaplain of seven kings. His income from the seven kingdoms was given in charity by him for the attainment of *bodhi*.

Govinda

Nimi was the king of Mithilā. He built four *dānasālās* (alms houses) in which charities, on a large scale, in drink, food, seats, garments, etc., were made to beasts, birds, human beings, all for the attainment of *bodhi*.

Nimi

Canda-Kumāra was the son of Ekarājā of Pupphavatī. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar.

Canda-Kumāra

Sivi was the king of Ariṭṭha. He thought that he would offer such charities as no man ever offered. He was ready to offer his eyes in charity if anybody would ask for them. In order to test him, Inda in the guise of an old brahmin, came to him and asked for one of his eyes which he gave with great pleasure. When asked for another of his eyes, he gladly offered it to him. Simply for the attainment of *bodhi*, he offered his two eyes in charity.

Sivi

Vessantara was the son of Sañjaya and Phusatī, king and queen of Jetuttara. When he was eight years old, he thought that he would offer his eyes, ears, heart, flesh, blood, etc., to anybody, if he so desired. Once on a full-moon sabbath day he went to the alms-house, riding on an elephant named Paccaya to offer charity. This elephant was the royal elephant the presence of which would turn bad days into good days, drought into rain, famine into good harvest. At this time there was an outbreak of famine at Kaliṅga and the king of Kaliṅga sent some brahmins to him to request him to give the elephant. Vessantara at once gave him the elephant. On account of this act of giving the elephant to them, the inhabitants of the kingdom of Sivi became very angry and banished him from the kingdom to the Vaṅkapabbata. Vessantara asked the people of the kingdom of Sivi to allow him to offer a charity before he left Jetuttara. Being allowed he caused drums to be beaten in every part of his kingdom to announce that he would offer a large charity. There was a talk among the people that king Vessantara was being driven out of his kingdom for his charity but that it was a wonder that he was again preparing for a large charity. He left the city after offering in charity elephants, horses, chariots, slaves, slave-girls, cows and everything he possessed. He went to the Vaṅkapabbata with his queen Maddī, son and daughter, Jālī and Kaṇhā. One day he offered his son and daughter to a cruel brahmin named Yojaka in the absence of Maddī. In order to protect Maddī, a faithful woman, Inda came to him in the guise of a brahmin and asked for Maddī. Vessantara gave Maddī, his queen to the brahmin. For the attainment of *bodhi*, Vessantara gave in charity his wife, son and daughter. Vessantara's father came to the Vaṅkapabbata and took him to his kingdom. On his arrival the kingdom became prosperous.

Vessantara

Sasapaṇḍita

Once the Bodhisatta Siddhārtha was born as a hare. He used to live in a forest with three friends. His duty was to instruct his friends to offer charity, to observe precepts and to do other meritorious deeds. On a Sabbath day his friends collected something to offer but he had nothing to give in charity. To test him Inda in the guise of a brahmin first came to him and asked for something to eat. He told the brahmin that he would offer something not offered by anybody else before and he requested the brahmin to kindle a fire. The hare shook his body in order to let go other creatures existing on his body and then he jumped into the fire in order to have his body cooked so that the brahmin might take the cooked flesh. Because of his virtue the fire became cold as ice.

Sīlava-nāga

Sīlava-nāga was devoted to his mother and he used to live in a forest looking after his old mother. A king was informed by the frequenters of the forest that an elephant was available in the forest which was worthy of being king's *maṅgalahatthī*. The king sent a skilful elephant-driver who saw the elephant in the forest picking up lotus-reed for his mother. When the elephant was caught, it did not show any sign of anger nor any grief for its mother. For the fulfilment of *sīlapāramī* the elephant behaved very gently when caught.

Bhūridatta

Once Bodhisatta was born as a snake king named Bhūridatta who was taken to the *devaloka* by the king Virupakkha. Seeing the beauty and wealth of the Devaloka Bhūridatta made up his mind to acquire virtues which would enable him to attain heaven. He spent his days taking little food and observing precepts. He lay down on an ant-hill observing precepts. A certain person took him to various places, made him dance and gave him lots of trouble which he patiently bore for the observance of the precepts.

Campeyya

Bodhisatta was born as a snake-king named Campeyya. On a festival day when he was observing the precepts, a snake-charmer caught him and took him to the palace where he was made to dance. He was endowed with such a miraculous power that he could perform many miracles but for the fulfilment of *sīlapāramī*, he patiently did what he was forced to do.

Cūlabodhi

Once the Bodhisatta was born as Cūlabodhi. Finding fear in the world and delight in renunciation, he left his beautiful wife and led the life of a hermit. At Benares he was living in the king's garden, not being attached to anything. His wife followed him into the garden and engaged herself in meditation there, a little away from him. The king asked him about his beautiful wife but he was informed by Cūlabodhi that she was not his wife but she was following the same *dhamma* and the same *sāsana*. The king forcibly took away the woman but Cūlabodhi patiently calmed his anger for the attainment of *sīlapāramī*.

Mahimsa-rāja

Bodhisatta was born as a king of the buffaloes living in a forest. He was horrible to look at, stout, strong, and bulky. He used to lie down everywhere according to his will. In a nice place in the forest, he used to live. A monkey came there and troubled him much. A *yakkha* advised him to kill the monkey but he did not pay attention to his word, because the observance of the precepts might be affected.

Rurumiga

In a beautiful place near the banks of the Ganges there was a deer named Ruru. Farther up a person being oppressed by his master jumped from the spot, not caring for his life. The person being carried by the current came to the deer who took him to his abode. The deer asked him not to disclose the spot where he was living. He promised not to do so but he left the place and soon came back with the king for profit. The deer said everything to the king who was going to kill the person for his treacherous conduct. The deer came to the rescue of the person with the result that the deer was killed with the arrow thrown by the king.

Mātaṅga

A Jaṭila named Mātaṅga was a very pious hermit. He used to live on the banks of the Ganges with a brahmin. The brahmin out of jealousy cursed the Jaṭila that his head would be broken. The hermit was very pious and faultless. The curse was therefore effective in the case of the brahmin and the hermit sacrificed his own life and saved the brahmin.

Dhammādhamma devaputta

A *yakkha* named Dhamma was endowed with miraculous powers and compassionate to all. He was always engaged in performing ten virtuous deeds and instructing others to do so. He used to travel

from place to place with his retinue. Another yakkha named Adhamma used to travel from place to place instructing people to commit ten kinds of sins. One day both of them met each other on the way and quarrelled. Dhamma for the fulfilment of *sīla-pāramī* did not quarrel with him and allowed him to pass.

Jayaddisa

In the kingdom of Pañcāla, in the city of Kappila, there was a king named Jayaddisa. His son was Sutadhamma who was pious and virtuous and he was always protecting his own retinue. King Jayaddisa went out to hunt and was caught by a demon who was asked by the king to save his life for the time being by taking the deer. The king said he would again come to him after making necessary arrangements in his kingdom. Sutadhamma went to the demon not being armed. He asked the demon to kindle a fire into which he would jump to have his body cooked for his food. For the fulfilment of *sīla* he gave up his life.

Saṅkhapāla

Saṅkhapāla was a snake king, endowed with miraculous powers and very poisonous. He sat at the junction of the four streets to offer himself in charity to any beggar. The sons of the Bhojas who were very rough, harsh and cruel, drew him with a rope pushed through his nose. For the observance of precepts he did not cherish anger.

Yudhañjaya

When the Bodhisatta Siddhārtha was a prince named Yudhañjaya in the kingdom of Kuru, he became disgusted with the worldly life on seeing dew drops becoming dried up by the rays of the sun. He left the world after saluting his parents. For the attainment of *bodhi* he did not care for the kingdom nor listen to the prayers of the king and his subjects.

Somanassa

In the city of Indapatta, the Bodhisatta was born as a prince named Somanassa. The king of Indapatta had a hermit named Kuhakatāpasa. The king used to love and respect Kuhaka and built a beautiful garden for him. Somanassa said to Kuhaka thus, 'You are worthless, you have not the qualities of an honest man in you and you have fallen off from the state of a *samaṇa*. You have abandoned all good qualities such as shame, etc.' Kuhaka became angry with him and induced the king to drive him from the kingdom. Some cruel persons caught him and took him away from his mother. They presented him before the king. He then succeeded in appeasing the wrath of the king who offered him the kingdom. He left the world for the attainment of *bodhi*.

Ayoghara

The Bodhisatta was born as the son of Kāsīrāja. He was brought up in an iron house and hence he was called Ayoghara. He had to earn his bread with great difficulty. He was offered the kingdom but he did not accept it and renounced the world for the attainment of *bodhi*.

Bhīsa

Bodhisatta was born in a Kṣatriya family consisting of seven brothers and sisters. Parents, brothers, sisters and companions asked him to marry and lead a household life but he renounced the world for the attainment of *bodhi*.

Soṇapaṇḍita

In the city of Brahmavaḍḍhana, Bodhisatta was born in a very rich family. Parents and relatives asked him to enjoy worldly pleasures but he did not hear them and renounced the worldly life for *bodhi*.

Temiya

The Bodhisatta, in order to attain *bodhi* (enlightenment) had to fulfil the ten *pāramitās* or perfections for which he had to undergo several births to fulfil each *pāramitā*. He fulfilled the *adhiṭṭhāna pāramitā* by steadfastly adhering to his endeavour to become a Buddha like a mountain unmoved by storm coming from all directions. He was born as the son of the king of Kāśī. He was brought up in a way that befits a prince. But he was not destined to indulge in the vile pleasures of a worldly life, which lead one to *niraya* or hell. In order to carry out what he desired he became deaf, dumb, and motionless through the help of the guardian deity. Thus he was not fit to do any sort of work. The commander, the chaplain, and the country-folk unanimously agreed to leave him. The charioteer took him out of the city and dug a pit in order to bury him alive. But the Bodhisatta did not give up his steadfast resolve.

Kapirāja

Bodhisatta was born as a monkey-king living in a cave on the banks of a river, where a crocodile which was waiting to catch hold of him invited him to come to him. Vānarinda said, 'You open your mouth, I am coming'. Then the monkey-king jumped over his head and fell on the other side of the river. This he did for the sake of truth.

Saccasavhaya

When the Bodhisatta was born as a hermit named Saccasavhaya, he asked the people to speak the truth. He effected the unity of the people by means of truth.

Vaṭṭapotaka

Bodhisatta was born as a young quail, his parents left him in the nest and went away for food. At this time there was a forest fire. He could not fly as his wings were undeveloped. He asked the fire to extinguish itself as his parents were not in the nest and he also was unable to move. He acquired much merit in the previous births and hence the fire became extinguished due to the influence of this truth.

Maccharāja

Bodhisatta was born as a fish king in a big pond. Crows, vultures, cranes and other bipeds were always troubling his relatives. So he thought of saving his relatives but finding no means, he made up his mind to save them by truth. He said that as far as he could remember, he never willingly killed any being. By this truth he prayed for rain. Soon there was a heavy rain and lands high and low were overflooded, fishes went away hither and thither and the nests of birds were destroyed.

Kaṇhadīpāyana

Bodhisatta was born as a sage named Kaṇhadīpāyana. He used to live unknown and free from attachment. A fellow *brahmacārī* named Maṇḍavya came to his hermitage with his wife and son. The son irritated a snake which bit him. His parents became overwhelmed with grief. Kaṇhadīpāyana did not do any harm to the angry snake. He saved the son and his parents were relieved.

Sutasoma

Bodhisatta was born as a king named Sutasoma who was attacked by a demon. The demon told the king that if he could free him, then one hundred Kṣatriyas who were seized and brought for the sacrifice would be sent to him. The king said that he would again come to him. The king then abandoned his wealth and returned to the demon. For the sake of truth the king spared his life.

Suvaṇṇasāma

When the Bodhisatta was living in a forest known by the name of Sāma and used to practise meditation on *mettā*, Inda sent to him a lion, and a tiger to test him. He was not frightened by the ferocious animals which surrounded him while he was practising meditation on *mettā* (friendliness) nor did he betray any fear before others.

Ekarājā

Bodhisatta was born as a famous king named Ekarājā. He used to observe precepts and instructed his subjects to do so. He used to perform ten good deeds and caused his subjects to do so. He supported a great multitude by offering four requisites. A king named Dabbasena attacked his capital and looted his kingdom. Ekarājā always desired *mettā* for the enemy although the enemy in his presence cut off his ministers, subjects, and seized his wife and son.

Mahālomahaṃsa

Bodhisatta was born as Mahālomahaṃsa. In the cemetery, he used to lie down on a bed made of the bones of the dead; villagers showed him various beautiful sights; some came to him with various kinds of food and garlands. He was indifferent to those who troubled him and to those who pleased him. He retained the balance of his mind in prosperity or in adversity.

Paramitās discussed

What is a *pāramī* or *pāramītā*? *Pāramī* is the same term as *pāramitā*. It means 'perfection,' 'completeness' or 'highest state'. The Bodhisatta, in order to attain *bodhi*, had to fulfil ten *pāramitās* (perfections). He had to undergo several births to fulfil each *pāramitā*. The *pāramitās* in Theravāda Buddhism are ten in number, e.g. *dāna* (charity), *sīla* (morality), *nekkhamma* (renunciation), *adiṭṭhāna* (resolution), *sacca* (truth), *mettā* (friendliness), *upekkhā* (indifference), *khanti* (forbearance), *viriya* (energy), and *paññā* (wisdom). In the introduction to the Jātaka-aṭṭhakathā (Vol. I) we read that these ten *pāramitās* are the *Buddha-kārakādhammā*, i.e. the precepts which make one Buddha. Siddhārtha before attaining *bodhi* found out these *pāramitās* to be the only means of attaining Buddhahood. All the previous Buddhas also had to fulfil them in order to attain Buddhahood. Siddhārtha fulfilled these *pāramitās* and the *Cariyāpiṭaka* gives us an account of how he fulfilled them. The last three *pāramitās* are not noticed in the *Cariyāpiṭaka* which gives a brief account of how the Bodhisatta fulfilled each *pāramitā*. The Jātaka shows that the Bodhisatta Siddhārtha had to undergo five hundred and fifty births to fulfil the ten *pāramitās*; but the *Cariyāpiṭaka* points out that he had to undergo thirty-five births to fulfil seven of the ten *pāramitās*.

The Bodhisatta Sumedha (afterwards Gautama) fulfilled all the *pāramitās* because they are the *Bodhikārakadhammas* as I have

already pointed out. He fulfilled *dānapāramitā* by giving in charity all the worldly things and his own life; he fulfilled *sīlapāramitā* by observing precepts without taking the least care for his life; he fulfilled *nekkhamma pāramitā* by renouncing the household life like a prisoner always anxious to be released from the prison; he fulfilled *paññāpāramitā* by learning whatever he could learn from anybody; he fulfilled *viriyapāramitā* by behaving like a lion, king of the beasts, in all its deportments; he fulfilled *khantipāramitā* by forbearing all the vicissitudes of life most patiently like the earth; he fulfilled *saccapāramitā* by not telling lies for fear of punishment or for temptation or even for the falling of thunder on his head; he fulfilled *adhiṭṭhānapāramitā* by steadfastly adhering to his endeavour to become a Buddha like a mountain unmoved by storm coming from all directions; he fulfilled *mettāpāramitā* by cherishing love and friendliness towards his friends and foes alike, like water cooling both the virtuous and the sinner; he fulfilled *upekkhā pāramitā* by being indifferent to *sukha* and *dukkha* (happiness and suffering) like the earth (*Jātaka, Nidānakathā*, Vol. I, pp. 20-21). These are the essential qualities which enable a person to acquire the state of a Buddha who is also called '*Dhammakāya*' ('Body of the Law'), because he is the embodiment of these ten *pāramitās*. Dr. Barnett in his valuable notes given at the end of the beautiful translation of the *Bodhicaryāvatāra* of Śāntideva entitled 'The Path of Light' (Wisdom of the East series), says that the perfect charity (*dānapāramitā*) is not an actual deliverance of the world from poverty (misery due to worldly desire), but an intention for such deliverance; it is a grace of the spirit. Thus the purity of will is the greatest of all virtues and the foundation of all. He also speaks of the *sīlapāramitā* (perfect conduct) which consists essentially in the will to hurt no living creature (p. 98).

The *pāramitā* doctrine had its root in the age-old Indian conception of faith (*saddhā*) particularly as developed in a *sutta* of the *Majjhima Nikāya*. Its main importance lies in its bearing on the problem of evolution of personality whether of the *Buddha* or *Sāvaka* or *Paccekabuddha* type.

The idea of *pāramitā* is similar according to northern and southern schools of Buddhism with slight variations. Dr. Barnett further points out that according to the chief northern schools, the *pāramitās* or perfections are:—(1) almsgiving, (2) morality, (3) long-suffering, (4) manliness, (5) meditation, (6) mystic insight, (7) resolution, (8) strength, (9) knowledge, (10) skill in choice of means (*upāya*). (*The Path of Light*, p. 21.)

The Mahāyāna Buddhist texts are full of information regarding the fulfilment of *pāramitās* by the Bodhisatta but the Pali-Buddhist books furnish a meagre account of it, though references are found scattered here and there in the Nikāyas. The *Śraddhotpādasūtra*, the *Jātakamālā*, the *Mahāvastu* and the *Avadānakalpalatā* contain instances of *pāramitā*. The *Cariyāpiṭaka* is not only the only work of the Pali canon on the systematic treatment of *pāramitās* but also a valuable contribution which should be studied carefully in order to be thoroughly acquainted with the biography of the Buddha Gautama.

I am thankful to the editors of the P.T.S. and the Sinhalese editions which have been consulted in preparing my edition of the *Cariyāpiṭaka*. The verses of this text are so easy that they do not require any translation. I have here summarized all the stories given in this work. I have also given notes and variant readings in the body of the text.

Since the publication of the first edition of this text in 1924, my English translation published in the *Sacred Books of the Buddhist Series* founded by Max Muller and carried on by Rhys Davids, has appeared in 1937. In 1939 Mr. D. L. Barua has edited Dhammapāla's commentary on it which has been published by the P.T.S. Mr. Barua has attempted to reconstruct this text with the help of some quotations in the *Atthasālinī*, the *Jātaka Commentary* and Dhammapāla's commentary on the *Cariyāpiṭaka*. His edition shows that there were other stories to illustrate the three *pāramitās* of *viriya*, *paññā* and *adhiṭṭhāna*.

Calcutta,
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1st October, 1948.

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चरियापिटकं

।। नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ।।

पठमो परिच्छेदो

दानपारमिता

(PERFECTION OF CHARITY)

१ अकत्ति-चरियं[1]

कप्पे च सत-सहस्से चतुरो च असङ्ख्येय्ये
एत्थ 'न्तरे यं चरितं सब्बं तं बोधिपाचनं[2] ।। १ ।।
अतीतकप्पे चरितं ठपयित्वा भवाभवे
इमम्हि कप्पे चरितं पवक्खिस्सं सुणोहि मे ।। २ ।।
यदा आहं (अहं) ब्रहारञ्ञे सुञ्ञे विविनकानने
अज्झोगाहेत्वा विहरामि अकत्ति नाम तापसो ।। ३ ।।
तदा मं तपतेजेन सन्तत्तो तिदिवाधिभू[3]
धारेन्तो ब्राह्मणवण्णं भिक्खाय मं उपागमि ।। ४ ।।
पवना आभटं पण्णं अतेलञ्च अलोणिकं
मम द्वारे ठितं दिस्वा सकटाहेन आकिरिं ।। ५ ।।
तस्स दत्वान 'हं पण्णं निक्कुज्जित्वान भाजनं
पुनेसनं जहित्वान पाविसिं पण्णसालकं ।। ६ ।।
दुतियम्पि ततियम्पि उपागञ्छि मम 'न्तिकं
अकम्पितो अनोलग्गो[4] एवमेवमदा 'सहं (एवमेव अदास 'हं) ।। ७ ।।
न मे तप्पचया अत्थि सरीरस्मिं विवण्णियं
पीतिसुखेन रतिया वीतिनामेमि तं दिवं ।। ८ ।।

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[1] Cf. Akitti Jātaka, Jātaka, Vol. IV, 236–42.
[2] Leading to enlightenment.
[3] Lord of the heaven, Inda.
[4] Unmoved, unhesitated.

यदि मासम्पि द्वे मासं दक्खिणेय्यं वरं लभे
अकम्पितो अनोलीनो ददेय्यं दानमुत्तमं ॥ ९ ॥
न तस्स दानं ददमानो यसं लाभञ्च पत्थयिं
सब्बञ्ञुतं पत्थयानो[1] तानि कम्मानि आचरिन्ति ॥ १० ॥

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२ सङ्खचरियं[2]

पुनापरं यदा होमि ब्राह्मणो सङ्खसव्हयो
महासमुद्दं तरितुकामो उपगच्छामि पट्टनं[3] ॥ १ ॥
तत्थ'द्दसामि (तत्थ अदस्सिं) पटिपथे सयम्भुमपराजितं[4]
कन्तारद्धानं पटिपन्नं तत्ताय कठिनभूमिया[5] ॥ २ ॥
तमहं पटिपथे दिस्वा इममत्थं विचिन्तयिं
इदं खेत्तं अनुपत्तं पुञ्ञकामस्स जन्तुनो ॥ ३ ॥
यथापि कस्सको पुरिसो खेत्तं दिस्वा महागमं[6]
तत्थ बीजं न रोपेति न सो धञ्ञेन अत्थिको ॥ ४ ॥
एवमेवाहं पुञ्ञकामो दिस्वा खेत्तवरुत्तमं
यदि तत्थ कारं न करोमि नाहं पुञ्ञेन अत्थिको ॥ ६ ॥
यथा अमच्चो मुद्दिकामो रञ्ञो अन्तेपुरे जने
न देति तेसं धनधञ्ञं मुद्दितो परिहायति[7] ॥ ६ ॥
एवमेवाहं पुञ्ञकामो विपुलं दिस्वान दक्खिणं
यदि तस्स दानं न ददामि परिहायिस्सामि पुञ्ञतो[8] ॥ ७ ॥
एवाहं चिन्तयित्वान ओरोहित्वा उपाहना
तस्स पादानि वन्दित्वा अदासिं छत्तुपाहनं[9] ॥ ८ ॥
तेनेवाहं सतगुणतो सुखुमालो सुखे ठितो[10]
अपि च दानं परिपूरेन्तो एवं तस्स अदासहं ति ॥ ९ ॥

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1 Desiring omniscience.
2 Cf. Saṅkhapāla Jātaka, Jātaka, Vol. V, 161–71.
3 Port.
4 Unconquerable Paccekabuddha. Sayambhū is self-originated, or 'self-become' (B. C. Law, Cariyāpiṭaka, English Translation, S.B.B., the Minor Anthologies of the Pali Canon, p. 96).
5 Hot and hard ground.
6 Cultivator.
7 Falls from power.
8 Fall from merit.
9 Umbrella and sandal.
10 Being happy.

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३ कुरुधम्मचरियं[1]

पुनापरं यदा होमि इन्दपट्ठे[2] (इन्दपत्ते) पुरुत्तमे
राजा धनञ्जयो नाम कुसले दसहुपागतो । १ ॥
कालिङ्गरट्ठा विसया ब्राह्मणा उपगञ्छुं (उपगञ्छु) मं
आयाचुं मं हत्थिनागं धञ्ञं मङ्गलसम्मतं ॥ २ ॥
अवुट्ठिको जनपदो दुब्भिक्खो छातको महा
ददाहि पवरं नागं नीलं अञ्जनसव्हयं ॥ ३ ॥
न मे याचकमनुपत्ते पटिक्खेपो अनुच्छवो
मा मे भिज्जि समादानं दस्सामि विपुलं गजं ॥ ४ ॥
नागं गहेत्वा सोण्डाय भिङ्कारे रतनामये
जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं ॥ ५ ॥
तस्मिं नागे पदिन्नम्हि अमच्चा एतदब्रवुं
किन्नु तुय्हं वरं नागं याचकानं पदस्ससि ॥ ६ ॥
धञ्ञं मङ्गलसम्पन्नं सङ्गामविजयुत्तमं
तस्मिं नागे पदिन्नम्हि किन्ते रज्जं करिस्सतीति ॥ ७ ॥
रज्जम्पि मे ददे सब्बं सरीरं दज्जमत्तनो
सब्बञ्ञुतं पियं मय्हं तस्मा नागमदासहन्ति ॥ ८ ॥

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४ महासुदस्सनचरियं[3]

कुसावतिम्हि नगरे यदा आसि महीपति
महासुदस्सनो नाम चक्कवत्ती महब्बलो[4] ॥ १ ॥
तत्थाहं दिवसे तिक्खत्तुं घोसापेमि तहिं तहिं
को किं इच्छति पत्थेति कस्स किं दीयतु धनं ॥ २ ॥
को छातको को तसितो को मालं को विलेपनं
नानारत्तानि वत्थानि को नग्गो परिदहिस्सति ॥ ३ ॥
को पथे छत्तमादेति कोपाहना मुदुसभा
इति सायञ्च पातो च घोसापेमि तहिं तहिं ॥ ४ ॥

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1 Cf. Kurudhamma Jātaka, Jātaka, Vol. II, 365–81.
2 Capital city of the Kurus.
3 Cf. Mahā Sudassana Jātaka, Jātaka, Vol. I, 391–93.
4 In the P.T.S. edition, it is mahabbhalo which is incorrect.

न तं दससु ठानेसु न पि ठानसतेसु वा
अनेकसतट्ठानेसु पटियत्तं याचके धनं ।। ५ ।।
दिवा वा यदि वा रत्ती यदि एति वनीपको (वनिब्बको)
लद्धा यदिच्छिकं भोगं पुरहत्थो व गच्छति ।। ६ ।।
एवरूपं महादानं अदासिं यावजीविकं
न पाहं देस्सं धनं दम्मि न पि नत्थि निचयो मयि ।। ७ ।।
यथापि आतुरो नाम रोगतो परिमुत्तिया
धनेन वज्जं तप्पेत्वा रोगतो परिमुच्चति ।। ८ ।।
तथेवाहं जानमानो परिपूरेतुमसेसतो
ऊनधनं पूरयितुं देमि दानं वनीपके (वनीब्बके)
निरालयो अपच्चायो सम्बोधिमनुपत्तिया 'ति ।। ९ ।।

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५ महागोविन्दचरियं[1]

पुनापरं यदा होमि सत्तराजपुरोहितो
पूजितो नरदेवेहि महागोविन्दो ब्राह्मणो ।। १ ।।
तदाहं सत्तरज्जेसु यं मे आसि उपायनं
तेन देमि महादानं अक्खोभं सागरूपमं ।। २ ।।
न मे देस्सं धनधञ्ञं न पि नत्थि निचयो मयि
सब्बञ्ञुतं पियं मय्हं तस्मा देमि वरं धनन्ति ।। ३ ।।

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६ निमिराजचरियं[2]

पुनापरं यदा होमि मिथिलायं[3] पुरुत्तमे
निमि नाम महाराजा पण्डितो कुसलत्थिको ।। १ ।।
तदाहं मापयित्वान चतुसालं चतुमुखं
तत्थ दानं एवत्तेसिं मिग-पक्खि-नरादीनं ।। २ ।।
अच्छादनञ्च सयनञ्च अन्नपानञ्च भोजनं
अब्भोच्छिन्नं करित्वान महादानं पवत्तयिं ।। ३ ।।

[1] Cf. Mahā Govinda Suttanta, Dīgha-N., Vol. II.
[2] Cf. Nimi Jātaka, Jātaka, Vol. VI, 95–129.
[3] Capital of the Videhas.

यथापि सेवको सामिं धनहेतुमुपागतो
कायेन वाचा मनसा आराधनीयमेसति ।। ४ ।।
तथे'वाहं सब्बभवे परियेस्सामि बोधिजं
दानेन सत्ते तप्पेत्वा इच्छामि बोधिमुत्तमन्ति ।। ५ ।।

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७ चन्दकुमारचरियं[1]

पुनापरं यदा होमि एकराजस्स अत्रजो
नगरे पुप्फवतिया[2] कुमारो चन्दसव्हयो ।। १ ।।
तदाहं यजना मुत्तो निक्खन्तो यञ्ञवाटको (-पाततो, -वाटतो)
संवेगं जनयित्वान महादानं पवत्तयिं ।। २ ।।
नाहं पिवामि खादामि न पि भुञ्जामि भोजनं
दक्खिणेय्यं अदत्वान अपि छप्पञ्च रत्तियो ।। ३ ।।
यथापि वाणिजो नाम कत्वान भण्डसञ्चयं
यत्थ लाभो महा होति तत्थाहरति (तत्थ नं हरति) भण्डकं ।। ४ ।।
तथेव सकभुत्तापि परे दिन्नं महप्फलं
तस्मा परस्स दातब्बं सतभागो भविस्सति ।। ५ ।।
एतमत्थवसं ञत्वा देमि दानं भवाभवे
न पटिक्कमामि दानतो सम्बोधिमनुपत्तिया 'ति ।। ६ ।।

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८ सिविराजचरियं[3]

अरिट्ठसव्हये[4] नगरे सिवि नामासि खत्तियो
निसज्ज पासादवरे वं चिन्तेसहं तदा ।। १ ।।
यं किञ्चि मानुसं दानं अदिन्नं मे न विज्जति
यो पि याचेय्य मं चक्खुं ददेय्यं अविकम्पितो ।। २ ।।

[1] Cf. Khaṇḍahāla Jātaka, Jātaka, Vol. VI, 129–55.
[2] Another name of Benares (Jātaka, Vol. IV, p. 119).
[3] Cf. Sivi Jātaka, Jātaka, Vol. IV, 401–12.
[4] Capital of Sivi kingdom.

मम सङ्कप्पमञ्ञाय सक्को देवानमिस्सरो
निसिन्नो देवपरिसाय इदं वचनमब्रवि ॥ ३ ॥
निसज्ज पासादवरे सिविराजा महिद्धिको
चिन्तेन्तो विविधं दानं अदेय्यं सो न पस्सति ॥ ४ ॥
तथं नु वितथं नेतं हन्द विमंसयामि तं
मुहुत्तं आगमेय्याथ याव जानामि तं मनन्ति ॥ ५ ॥
पवेधमानो फलितसिरो वलितगत्तो जरातुरो
अन्धवण्णो व हुत्वान राजानं उपसङ्कमि ॥ ६ ॥
सो तदा पग्गहेत्वान वामं दक्खिणबाहु च
सिरस्मिं अञ्जलिं कत्वा इदं वचनमब्रवि ॥ ७ ॥
याचामि तं महाराज धम्मिक रट्ठवड्ढन
तव दानरता कित्ति उग्गता देवमानुसे ॥ ८ ॥
उभोपि नेत्ता नयना अन्धा उपहता मम
एकं मे नयनं देहि त्वम्पि एकेन यापय(यापया)ति ॥ ९ ॥
तस्साहं वचनं सुत्वा हट्ठो संविग्गमानसो
कतञ्जली वेदजातो इदं वचनमब्रविं ॥ १० ॥
इदानाहं चिन्तयित्वान (चिन्तयित्वा) पासादतो इधागतो
त्वं मम चित्तमञ्ञाय नेत्तं याचितुमागतो ॥ ११ ॥
अहो मे मानसं सिद्धं सङ्कप्पो परिपूरितो
अदिन्नपुब्बं दानवरं अज्ज दस्सामि याचके ॥ १२ ॥
एहि सीवक उट्ठेहि मा दन्तयि[1] मा[2] पवेधयि
उभोपि नयने देहि उप्पाटेत्वा वतिब्बके (वनिब्बके) ॥ १३ ॥
ततो सो चोदितो मय्हं सीवको वचनं करो
उद्धरित्वान पादासि तालमिञ्जं व याचके ॥ १४ ॥
ददमानस्स देन्तस्स दिन्नदानस्स मे सतो
चित्तस्स अञ्ञथा नत्थि बोधिया येव कारणा ॥ १५ ॥
न मे देस्सा उभो चक्खू अत्ता न मे न देस्सियो
सब्बञ्ञुतं पियं मय्हं तस्मा चक्खुं अदासहन्ति (अदासिहन्ति) ॥ १६ ॥

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[1] दन्धयि.

[2] Sinhalese edition omits this मा

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९ वेस्सन्तरचरियं[1]

या मे अहोसि जनिका फुसती नाम खत्तिया
सा अतीतासु जातिसु सक्कस्स च महेसिया ॥ १ ॥
तस्सा आयुक्खयं दिस्वा देविन्दो एतदब्रवि :—
ददामि ते दस वरे वर (वरं) भद्दे यदिच्छसीति ॥ २ ॥
एवं वुत्ता च सा देवी सक्कं पुरिन्द(पुनिद)मब्रवि
किन्नु मे अपराधत्थि किन्नु देस्सा अहन्तव
रम्मा चावेसि मं ठाना वातो व धरणिं रुहन्ति ॥ ३ ॥
एवं वुत्ते च सो सक्को पुन तस्सेदमब्रवि (तस्सीदमब्रवि)
न चेव ते कतं पापं न च मे त्वमसि अप्पिया ॥ ४ ॥
एत्तकं येव ते आयु चवनकालो भविस्सति
पटिगण्ह मयादिन्ने वरे दस वरुत्तमेति ॥ ५ ॥
सक्केन सा दिन्नवरा तुट्ठहट्ठा पमोदिता
ममं अब्भन्तरं कत्वा फुसती दस वरे वरी ॥ ६ ॥
ततो चुता सा फुसती खत्तिये उपपज्जथ
जेतुत्तरम्हि नगरे[2] सञ्जयेन समागमि ॥ ७ ॥
यदाहं (तदाहं) फुसतिया कुच्छिं ओक्कन्तो पियमातुया
मम तेजेन मे माता सदा दानरता अहु ॥ ८ ॥
अधने आतुरे जिण्णे याचके पद्धिके जने
समणब्राह्मणे खीणे[3] देति दानं अकिञ्चने ॥ ९ ॥
दसमासे धारयित्वान करोन्ते पुरपदक्खिणं
वेस्सानं वीथिया मज्झे जनेसि फुसती ममं ॥ १० ॥
न मय्हं मेत्तिकं नाम न पि मेत्तिकसम्भवं
जातोम्हि वेस्सवीथिया तस्मा वेस्सन्तरो अहु ॥ ११ ॥
यदाहं दारको होमि जातिया अट्ठवस्सिको
तदा निसज्ज पासादे दानं दातु विचिन्तयिं ॥ १२ ॥
हदयं ददेय्यं चक्खु मंसम्पि रुहिरम्पि च
ददेय्यं कायं याचेत्वा (सावेत्वा)[4] यदि कोचि याचये ममं ॥ १३ ॥

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[1] Cf. Vessantara Jātaka, Jātaka, Vol. VI, 479–539.

[2] Capital of Vessantara in the kingdom of Sivi.

[3] खीनासवे (those free from sins or purged ones).

[4] Ajja patthāya ahaṃ imassa dāsoti dāsabhāvaṃ sāvetvā (Commentary, P.T.S., p. 79).

सभावं चिन्तयन्तस्स अकम्पितमसण्ठितं
अकम्पि तत्थ पठवी सिनेरुवनवटंसका[1] ॥ १४ ॥
अद्धद्धमासे पण्णरसे पुण्णमासे उपोसथे
पच्चयं नागमारुय्ह दानं दातुं उपागमि ॥ १५ ॥
कालिङ्गरट्ठविसया ब्राह्मणा उपगञ्छुं मं
आयाचुं मं हत्थिनागं (पच्चयं नागं) धञ्ञमङ्गलसम्मतं ॥ १६ ॥
अवुट्ठितो जनपदो दुब्भिक्खो छातको महा
ददाहि पवरं नागं सब्बसेतं गजुत्तमं ॥ १७ ॥
ददामि न विकम्पामि यं मं याचन्ति ब्राह्मणा
सन्तं नप्पटिगुहामि दाने मे रमती मनो ॥ १८ ॥
न मे याचकमनुप्पत्ते पटिक्खेपो अनुच्छवो
मा मे भिज्जि समादानं दस्सामि विपुलं गजं ॥ १९ ॥
नागं गहेत्वा सोण्डाय भिङ्कारे रतनामये
जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं ॥ २० ॥
पुनापरं ददन्तस्स सब्बसेतं गजुत्तमं
तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ २१ ॥
तस्स नागस्स दानेन सिवयो कुद्धा समागता
पब्बाजेसुं सका रट्ठा वङ्कं गच्छतु पब्बतं ॥ २२ ॥
तेसं निच्चुभमानानं अकम्पितमसण्ठितं
महादानं पवत्तेतुं एकं वरमयाचिस्सं ॥ २३ ॥
याचिता सिवयो सब्बे एकं वरमदंसु मे
आयाचयित्वा (आसादयित्वा) कण्णभेरिं महादानं ददाम 'हं ॥ २४ ॥
अथेत्थ वत्तति सद्दो तुमुलो भेरवो महा
दानेन मं नीहरन्ति पुन दानं ददाम 'हं ॥ २५ ॥
हत्थी अस्से रथे दत्वा दासी दासं गवन्धनं
महादानं ददित्वान नगरा निक्खमिं तदा ॥ २६ ॥
निक्खमित्वान नगरा निवत्तित्वा विलोकिते
तदापि पठवी कम्पि सिनेरुवनवटंसका[2] ॥ २७ ॥
चतुवाहिं रथं दत्वा ठत्वा चातुमहापथे
एकाकियो अदुतियो मद्दिदेविं इदमब्रविं ॥ २८ ॥
त्वं मद्दि कण्हं गण्हाहि लहुका एसा कनिट्ठका
अहं जालिं गहेस्सामि गरुको भातिको हि सो ॥ २९ ॥

[1] Cf. Jātaka (Cowell), Vol. VI, 251. [2] Cf. Jātaka (Cowell), Vol. VI, 265.

पदुमं पुण्डरीकं व मद्दी कण्हाजिनमग्गही
अहं सुवण्णविम्बं व जालिं खत्तियमग्गहिं
जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं[1] ॥ ३० ॥
अभिजाता सुखुमाला खत्तिया चतुरो जना
विसमसमं अक्कमन्ता वङ्कं गच्छाम पब्बतं ॥ ३१ ॥
ये केचि मनुजा यन्ति अनुमग्गे पटिपथे
मग्गन्ते पटिपुच्छाम कुहिं वङ्कतपब्बतो ॥ ३२ ॥
ते तत्थ अम्हे पस्सित्वा करुणं गिरमुदीरयुं
दुक्खन्ते पटिवेदेन्ति दूरे वङ्कतपब्बतो ॥ ३३ ॥
यदि पस्सन्ति पवने दारका फलिते दुमे
तेसं फलानं हेतुम्हि उपरोदन्ति दारका ॥ ३४ ॥
रोदन्ते दारके दिस्वा उब्बिधा विपुला दुमा
सयमेवोणमित्वान उपगच्छन्ति दारके ॥ ३५ ॥
इदमच्छरियं दिस्वा अब्भुतं लोमहंसनं
साधुकारं पवत्तेसि मद्दी सब्बङ्गसोभना ॥ ३६ ॥
अच्छेरं तवलोकस्मिं अब्भुतं लोमहंसनं
वेस्सन्तरस्स तेजेन सयमेवोणता दुमा ॥ ३७ ॥
सङ्खिपिंसु पथं यक्खा अनुकम्पाय दारके
निक्खन्तदिवसेनेव चेतरट्ठमुपागमुं ॥ ३८ ॥
सट्ठिराजसहस्सानि तदा वसन्ति मातुला
सब्बे पञ्जलिका हुत्वा रोदमाना उपागमुं ॥ ३९ ॥
तत्थ वत्तेत्वा सल्लापं चेतेहि चेतपुत्तेहि
ते ततो निक्खमित्वान वङ्कं अगमुं पब्बतं ॥ ४० ॥
आमन्तयित्वा देविन्दो विस्सुकम्मं महिद्धिकं
अस्समं सुकटं रम्मं पण्णसालं सुमापय ॥ ४१ ॥
सक्कस्स वचनं सुत्वा विस्सुकम्मो महिद्धिको
अस्समं सुकटं रम्मं पण्णसालं सुमापयि ॥ ४२ ॥
अज्झोगाहेत्वा पवनं अप्पसद्दं निराकुलं
चतुरो जना मयं तत्थ वसाम पब्बतन्तरे ॥ ४३ ॥
अहञ्च मद्दी देवी च जालिकण्हाजिना चुभो
अञ्ञमञ्ञं सोकनुदा वसाम अस्समे तदा ॥ ४४ ॥

[1] Sinhalese edition omits this line.

दारके अनुरक्खन्तो असुञ्ञो होमि अस्समे
मद्दी फलं आहरति पोसेति सा तयो जने ॥ ४५ ॥
पवने वसमानस्स अद्धिको मं उपागमि
आयाचि पुत्तके मय्हं जालिकण्हाजिने चुभो ॥ ४६ ॥
याचकमुपगतं दिस्वा हासो मे उपपज्जथ
उभो पुत्ते गहेत्वान अदासि ब्राह्मणे तदा ॥ ४७ ॥
सके पुत्ते चजन्तस्स याचके ब्राह्मणे यदा
तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ ४८ ॥
पुनदेव सक्को ओरुय्ह हुत्वा ब्राह्मणसन्निभो
आयाचि मं मद्दिदेविं सीलवतिं पतिब्बतं ॥ ४९ ॥
मद्दिं हत्थे गहेत्वान उदकञ्जलिं पूर(रि)य
पसन्नमनसङ्कप्पो तस्स मद्दिं अदासऽहं ॥ ५० ॥
मद्दिया दीयमानाय गगने देवा पमोदिता
तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ ५१ ॥
जालिकण्हाजिनं धीतं मद्दिदेविं पतिब्बतं
चज्जमानो न चिन्तेसिं बोधिया येव कारणा ॥ ५२ ॥
न मे देस्सा उभो पुत्ता मद्दी देवी न देस्सिया
सब्बञ्ञुतं पियं मय्हं तस्मा पिये अदास'हं ॥ ५३ ॥
पुनापरं ब्रहारञ्ञे मातापितुसमागमे
करुणं परिदेवन्ते सल्लपन्ते सुखं दुक्खं ॥ ५४ ॥
हिरोत्तप्पेन गरुना उभिन्नं उपसङ्कमि
तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ ५५ ॥
पुनापरं ब्रहारञ्ञा निक्खमित्वा सञ्ञातिभि
पविस्सामि पुरं रम्मं जेतुत्तरं पुरुत्तमं ॥ ५६ ॥
रतनानि सत्त वस्सिंसु महमेघो पवस्सथ
तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ ५७ ॥
अचेतनायं पठवी अविञ्ञाय सुखं दुक्खं
सापि दानबला मय्हं सत्तक्खत्तुं पकम्पथाति ॥ ५८ ॥

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१० समपण्डितचरियं[1]

पुनापरं यदा होमि ससको पवनचारिको
तिणपण्णसाकफलभक्खो परहेठनविवज्जितो ॥ १ ॥
मक्कटो च सिङ्गालो च उद्दपोतो चऽहं तदा
वसाम एकसामन्ता सायं पातो पदिस्सरे ॥ २ ॥
अहं ते अनुसासामि किरिये कल्याणपापके[2]
पापानि परिवज्जेथ कल्याणे अभिनिस्सथ ॥ ३ ॥
उपोसथम्हि दिवसे चन्दं दिस्वान पूरितं
एतेसं तत्थ आचिक्खि दिवसो अज्जुपोसथो ॥ ४ ॥
दानानि पटियादेथ दक्खिणेय्यस्स दातवे
दत्वा दानं दक्खिणेय्यं उपवस्सथुपोसथं ॥ ५ ॥
ते मे साधूति वत्वान यथासत्ति यथाबलं
दानानि पटियादेत्वा दक्खिणेय्यं गवेसिंसु ॥ ६ ॥
अहं निसज्ज चिन्तेसि दानं दक्खिण'नुच्छवं
यदि'हं लभे दक्खिणेय्यं किं मे दानं भविस्सति ॥ ७ ॥
न मे अत्थि तिला मुग्गा मासा वा तण्डुला घतं
अहं तिणेन यापेमि न सक्को तिणं दातवे ॥ ८ ॥
यदि कोचि एति दक्खिणेय्यो भिक्खाय मम सन्तिके
दज्जाहं सकमत्तानं न सो तुच्छो गमिस्सति ॥ ९ ॥
मम सङ्कप्पमञ्ञाय सक्को ब्राह्मणवण्णिना
आसयं मे उपागञ्छि दानवीमंसनाय मे ॥ १० ॥
तमहं दिस्वान सन्तुट्ठो इदं वचनमब्रविं
साधु खो'सि अनुपत्तो घासहेतुममन्तिके ॥ ११ ॥
अदिन्नपुब्बं दानवरं अज्ज दस्सामि ते अहं
तुवं सीलगुणूपेतो अयुत्तं ते परहेठनं ॥ १२ ॥
एहि अग्गिं पदीपेहि नानाकट्ठे समानय
अहं पचिस्समत्तानं पक्कं त्वं भक्खयिस्ससीति ॥ १३ ॥
साधू'ति सो हट्ठमनो नानाकट्ठे समानयि
महन्तं अकासि चितकं कत्वान'ङ्गारगब्भकं[3] ॥ १४ ॥

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[1] Cf. Sasa-Jātaka, Jātaka, Vol. III, 51–56.
[2] Kusale c'eva akusale c'eva kamme (Commentary, P.T.S., p. 102).
[3] Making a bed of embers (Abbhantaraṃ aṅgāraṃ bharitvā—Commentary).

अग्गिं तत्थ पदीपेति यथा सो खिप्पं महाभवे
फोटेत्वा रजगते गत्ते एकमन्तं उपाविसि ॥ १५ ॥
यदा महा कट्ठपुञ्जो आदित्तो धूममायति
तदुप्पतित्वा पपतिं मज्झे जालसिखन्तरे ॥ १६ ॥
यथा सीतोदकं नाम पविट्ठं यस्सकस्सचि
समेति दरथं परिळाहं अस्सादं देति पीति च ॥ १७ ॥
तथेव जलितं अग्गिं पविट्ठस्स ममं तदा
सब्बं समेति दरथं यथा सीतोदकं विय ॥ १८ ॥
छविचम्मं मंसं नहारुं अट्ठिहदयबन्धनं
केवलं सकलं कायं ब्राह्मणस्स अदास'हं ति ॥ १९ ॥

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अकत्ति ब्राह्मणो सङ्खो कुरुराजा धनञ्जयो
महासुदस्सनो राजा महागोविन्दब्राह्मणो ॥ २० ॥
निमि चन्दकुमारो च सिवि वेस्सन्तरो ससो
अहमेव तदा आसिं यो ते दानवरे अदा ॥ २१ ॥
एते दानपरिक्खारा एते दानस्स पारमी
जीवितं याचके दत्वा इदं पारमी पूरयिं ॥ २२ ॥
भिक्खायुपगतं दिस्वा सकत्तानं परिच्चजिं
दानेन मे समो नऽत्थि एसा मे दानपारमीति ॥ २३ ॥

दानपारमिता निट्ठिता ॥

दुतियो परिच्छेदो

सीलपारमिता

(PERFECTION OF MORALS)

१ सीलवनागचरियं[1]

यदा अहोसि पवने कुञ्जरो मातुपोसको[2]
न तदा अत्थि महिया गुणेन मम सादिसो ॥ १ ॥
पवने दिस्वा वनचरो रञ्ञो मं पटिवेदयि
तवनुच्छवो महाराज गजो वसति कानने ॥ २ ॥
न तस्स परिक्खायत्थो न पि आळककासुया
समागहिते सोण्डाय सयमेव इधेहिति ॥ ३ ॥
तस्स तं वचनं सुत्वा राजापि तुट्ठमानसो
पेसेसि हत्थिदमकं[3] छेकाचरियं सुसिक्खितं ॥ ४ ॥
गन्त्वान सो हत्थिदमको अद्दस्स पदुमस्सरे
भिसमूलं (मूलालं) उद्धरन्तं यापनत्थाय मातुया ॥ ५ ॥
विञ्ञाय मे सीलगुणं लक्खणं उपधारयि
एहि पुत्ताति वत्वान मम सोण्डाय अग्गहि ॥ ६ ॥
यम्मे तदा पाकतिकं सरीरानुगतं बलं
अज्ज नागसहस्सानं बलेन समसादिसं ॥ ७ ॥
यदि'हं तेसं पकुप्पेय्यं उपेतं गहणाय मं
पटिबलो भवे तेसं याव रज्जम्पि मानुसं ॥ ८ ॥
अपि चाहं सीलरक्खाय सीलपारमिपूरिया
न करोमि चित्ते अञ्ञथत्तं पक्खिपन्तं ममालके ॥ ९ ॥
यदि ते मं तत्थ कोट्टेय्युं फरसूहि तोमरेहि च
नेव तेसं पकुप्पेय्यं शीलखण्डभया ममाति ॥ १० ॥

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[1] Cf. Sīlavanāga Jātaka, Jātaka, Vol. I, 319–22; cf. also Mātiposaka Jātaka, No. 455.

[2] Supporting my mother.

[3] Elephant tamer.

२ भूरिदत्तचरियं[1]

पुनापरं यदा होमि भूरिदत्तो महिद्धिको
विरूपक्खेन महारञ्ञा देवलोकमगञ्छ (छ) हं ॥ १ ॥
तत्थ पस्सित्वाहं देवे एकन्तं सुखसमप्पिते
तं मग्गं गमनत्थाय सीलब्बतं समादयिं ॥ २ ॥
सरीरकिच्चं कत्वान भुत्वा यापनमत्तकं
चतुरो अङ्गे[2] अधिट्ठाय सेमि वम्मिकमुद्धनि ॥ ३ ॥
छविया चम्मेन मंसेन नहारु-अट्ठिकेहि च
यस्स एतेन करणीयं दिन्नं येव हरातु सो ॥ ४ ॥
संसितो अकतञ्ञुना आलम्पानो ममग्गहि
पेल.ाय[3] पक्षिपेत्वान कील.ति मं तहिं तहिं ॥ ५ ॥
पेल.ाय पक्खिपन्तेपि सम्मद्दन्ते पि पाणिना
आल(म्बने)म्पानेन न कुप्पामि सीलखण्डभया मम ॥ ६ ॥
सकजीवितपरिच्चागो तिणतो लहुको मम
सीलवीटिक्कमो मय्हं पठवी उप्पत्तना विय ॥ ७ ॥
निरन्तरं जातिसतं चजेय्यं मम जीवितं
नेव सीलं पभिन्देय्यं चतुदीपान हेतु पि ॥ ८ ॥
अपि चाहं सीलरक्खाय सीलपारमिपूरिया
न करोमि चित्ते अञ्ञथत्तं पक्खिपन्तम्पि पेल.के ति ॥ ९ ॥

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३ चम्पेय्यनागचरियं[4]

पुनापरं यदा होमि चम्पेय्यको[5] महिद्धिको
तदापि धम्मिको आसि (सिं) सीलब्बतसमप्पितो ॥ १ ॥
तदापि मं धम्मचारिं उपवुट्ठं उपोसथं
अहिकुण्डिको गहेत्वान राजदारम्हि कील.ति ॥ २ ॥

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1 Cf. Bhūridatta Jātaka, Jātaka, Vol. VI, 157–219.
2 The four constituents are *sīla*, *samādhi*, *paññā* and *vimutti*.
3 Snake-charmer's basket where the snakes are kept.
4 Cf. Campeyya Jātaka, Jātaka, Vol. IV, 454–68.
5 Aṅga-Magadharaṭṭhānaṃ antare campā nāma nadī, tassa heṭṭhā nāgabhavanaṃ pi avidūrabhavattā campā nāma, tattha jāto nāgarājā Campeyyako (Commentary).

यं सो वण्णं चिन्तयति नीलपीतं व लोहितं
तस्स चित्तानुवत्तन्तो होमि चिन्तितसन्निभो ॥ ३ ॥
थलं करेय्यं उदकं उदकम्पि थलं करे
यदि 'हं तस्स पकुप्पेयं खणेन छारिकं करे ॥ ४ ॥
यदि चित्तवसी हेस्सं परिहायिस्सामि सीलतो
सीलेन परिहीनस्स उत्तमत्थो न सिज्झति ॥ ५ ॥
कामं भिज्जतु यं कायो इधेव विकिरीयतु
ने 'व सीलं पभिन्देय्यं विकिरन्ते भुसं विया ति ॥ ६ ॥

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४ चूलबोधिचरियं[1]

पुनापरं यदा होमि चूलबोधि सुसीलवा
भवं दिस्वान भयतो नेक्खम्मं अभिनिक्खमिं ॥ १ ॥
या मे दुतियिका आसि ब्राह्मणो कनकसन्निभा
सा विवट्टे अनपेक्खा नेक्खम्मं अभिनिक्खमि ॥ २ ॥
निरालया छिन्नभन्दू अनपेक्खा कुले गणे
चरन्ता गामनिगमं बाराणसिमुपागमुं ॥ ३ ॥
तत्थ वसाम निपका असंसट्ठा कुले गणे
निराकुले अप्पसद्दे राजुय्याने वसामुभो ॥ ४ ॥
उय्यानदस्सनं गन्त्वा राजा अद्दस ब्राह्मणिं
उपगम्म ममं पुच्छि तुय्हेसा कस्स भरियाति ॥ ५ ॥
एवं वुत्ते अहं तस्स इदं वचनमब्रविं
न मय्हं भरिया एसा सहधम्मा एकसासनी ॥ ६ ॥
तस्सा सारत्ताधिगतो गाहापेत्वान चेतके
निप्पील.यन्तो बलसा अन्तेपूरं पवेसयि ॥ ७ ॥
ओदपत्तिकिया[2] मय्हं सहजा एकसासनी
आकड्ढित्वा न(नि)यन्तिया कोपो मे उपपज्जथ ॥ ८ ॥
सह कोपे समुप्पन्ने सीलब्बतमनुस्सरिं
तत्थेव कोपं निग्गण्हिं नादासि वुड्ढितुं (वड्ढतु) परि ॥ ९ ॥

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1 Cf. Cullabodhi Jātaka, Jātaka, Vol. IV, 22–27.
2 Odapattikā is the name for taking a wife by grasping a bowl of water (udapattaṃ āmasitvā gahitabhariyā odapattikā nāma—Commentary).

यदि नं ब्राह्मणिं कोचि कोट्टेय्य तिण्हसत्तिया
नेव सीलं पभिन्देय्यं बोधिया येव कारणा ॥ १० ॥
न मे सा ब्राह्मणी देस्सा न पि मे बलं न विज्जति
सब्बञ्ञुतं पियं मय्हं तस्मा सीलानुरक्खिस्सन्ति ॥ ११ ॥

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५ महिंसराज-चरियं[1]

पुनापरं यदा होमि महिंसो (महिसो) वनचार- (रि-) को
पवड्ढकायो बलवा महन्तो भीमदस्सनो ॥ १ ॥
पब्भारे गिरिदुग्गे च रुक्खमूले दकासये
होतेत्थ ठानं महिंसानं कोचि कोचि तहिं तहिं ॥ २ ॥
विचरन्तो ब्रहारञ्ञे ठानं अद्दस भद्दकं
तं ठानं उपगन्त्वान तिट्ठामि च सयामि च ॥ ३ ॥
अथेत्थ कपिमागन्त्वा पापो अनरियो लहु
खन्दे नलाटे भमुके मुत्तेति ओहनेति तं ॥ ४ ॥
सकिम्पि दिवसं दुतियं ततियं चतुत्थम्पि च
दूसेति मं सब्बकालं तेन होमि उपद्दुतो ॥ ५ ॥
ममं उपद्दुतं दिस्वा यक्खो मं इदमब्रवि
नासेहेतं छवं पापं सिङ्गेहि च खुरेहि च ॥ ६ ॥
एवं वुत्ते तदा यक्खे अहं तं इदमब्रविं
किं त्वं भक्खेसि कुणपेन पापेन अनरियेन मं ॥ ७ ॥
यदिहं तस्स कुप्पेय्यं ततो हीनतरो भवे
सीलञ्च मे पभिज्जेय्य विञ्ञू च गहरेय्युं (गरहेय्युं) मं ॥ ८
हीलिता जीविता वापि परिसुद्धेन मतंवरं
क्याहं जीवितहेतुपि काहामि परहेठनं ॥ ९ ॥
मं एवायं मञ्ञमानो अञ्ञेपेवं करिस्सति
ते वे तत्थ वधिस्सन्ति सा मे मुत्ति भविस्सति ॥ १० ॥
हीनमज्झिमउक्कट्ठे सहन्तो अवमानितं
एवं लभति सप्पञ्ञो मनसा यथा पत्थितन्ति ॥ ११ ॥

[1] Cf. Mahisa Jātaka, Jātaka, Vol. II, 385–87.

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६ रुरुराज-चरियं[1]

पुनापरं यदा होमि सुतत्तकनकसन्निभो
मिगराजा रुरु नाम परमसीलसमाहितो ॥ १ ॥
रम्मे पदेसे रम्मणीये विवित्ते अमनुस्सके
तत्थ वासं उपागच्छिं गङ्गाकूले मनोरमे ॥ २ ॥
अथ उपरि गङ्गाय धनिकेहि परिपीलितो
पुरिसो गङ्गाय पतति जीवामि वा मरामि वा ॥ ३ ॥
रत्तिं दिवं सो गङ्गाय वुय्हमानो महोदके
रवन्तो करुणं रवं मज्झे गङ्गाय गच्छति ॥ ४ ॥
तस्साहं सद्दं सुत्वान करुणं परिदेवतो
गङ्गाय तीरे ठत्वान अपुच्छिं कोसि त्वं नरो ॥ ५ ॥
सो मे पुट्ठो च व्याकासि अत्तनो कारणं तदा
धनिकेहि भीतो तसितो पक्खन्तोऽहं महानदिं ॥ ६ ॥
तस्स कत्वान कारुञ्ञञ्चजित्वा मम जीवितं
पविसित्वा नीहरिन्तस्स अन्धकारम्हि रत्तिया ॥ ७ ॥
अस्सत्थ कालमञ्ञाय तस्साहमिदमब्रविं
एकन्तं वरं याचामि मा मं कस्सचि पावद ॥ ८ ॥
नगरं गन्त्वान आचिक्खि पुच्छितो धम्महेतुको
राजानं सो गहेत्वान उपगच्छि ममन्तिकं ॥ ९ ॥
यावता कारणं सब्बं रञ्ञो आरोचितं मया
राजा सुत्वान वचनं उस्सुं तस्स विकप्पयि
ईधेव घातयिस्सामि मित्तदुब्भिमनरियं ॥ १० ॥
तमहं अनुरक्खन्तो निम्मिनि[2] मम अत्तना :—
तिट्ठ ते सो महाराज कामङ्करो भवामि ते ॥ ११ ॥
अनुरक्खिं मम सीलं नारक्खिं मम जीवितं
सीलवा हि तदा आसिं बोधिया येव कारणा ॥ १२ ॥

[1] Cf. Ruru Jātaka, Jātaka, Vol. IV, 255–68.
[2] Lit. created, planned, plotted.

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७ मातङ्ग-चरियं[1]

पुनापरं यदा होमि जटिलो उग्गतापनो
मातङ्गो नाम नामेन सीलवा सुसमाहितो ।। १ ।।
अहञ्च ब्राह्मणो एको गङ्गाकूले वसामुभो
अहं वसामि उपरि, हेट्ठा वसति ब्राह्मणो ।। २ ।।
विचरन्तो अनुकूलम्हि उद्धं मे अस्समद्दस
तत्थ मं परिभासेत्वा अभिसपि मुद्धफालनं ।। ३ ।।
यदिऽहं तस्स कुप्पेय्यं यदि सीलं न गोपये
ओलोकेत्वानऽहं तस्स करेय्यं छारिकं विय ।। ४ ।।
यं सो तदा मं अभिसपि कुपितो दुट्ठमानसो
तस्सेव मत्थके निपति योगेन तं पमोचयिं ।। ५ ।।
अनुरक्खिं मम सीलं नारक्खिं मम जीवितं
सीलवा हि तदा आसिं बोधिया येव कारणा 'ति ।। ६ ।।

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८ धम्माधम्मदेवपुत्त-चरियं[2]

पुनापरं यदा होमि महायक्खो महिद्धिको
धम्मो नाम महायक्खो सब्बलोकानुकम्पको ।। १ ।।
दसकुसलकम्मपथे समादपेन्तो महाजनं
चरामि गामनिगमं समित्तो सपरिज्जनो ।। २ ।।
पापो कदरियो यक्खो दीपेन्तो दस पावके
सो पेत्थ महिया चरति समित्तो सपरिज्जनो ।। ३ ।।
धम्मवादी अधम्मो च उभो पच्चनिका मयं
धुरे धुरं घट्टयन्ता समिम्हा पटिपथे उभो ।। ४ ।।
कलहो वत्तति अस्मा (भेस्मा[3]) कल्याणपापकस्स च
मग्गा ओक्कमनत्थाय महायुद्धो उपट्ठितो ।। ५ ।।
यदिऽहं तस्स पकुप्पेयं यदि भिन्दे तपोगुणं
सह परिजनन्तस्स रजभूतं करेय्यऽहं ।। ६ ।।

[1] Cf. Mātanga Jātaka, Jātaka, Vol. IV, 375–90.
[2] Cf. Dhamma Jātaka, Jātaka, Vol. IV, 100–104.
[3] Bhayajanaka (terrible).

अपि चाहं सील-रक्खाय निब्बापेत्वान मानसं
सह जनेन ओक्कमित्वा पथं पापस्सऽदासहं ।। ७ ।।
सह पथतो ओक्कन्तो कत्वा चित्तस्स निब्बुतिं[1]
विवरं अदासि पठवी पापयक्खस्स तावदेति ।। ८ ।।

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९ जयद्दिस-चरियं[2]

पञ्चालरट्ठे नगरे कप्पिलायं पुरुत्तमे
राजा जयद्दिसो नाम सीलगुणमुपागतो ।। १ ।।
तस्स रञ्ञो अहं पुत्तो सुतधम्मो सुसीलवा
अलीनसत्तो गुणवा अनुत्तर-(रक्ख)परिज्जनो[3] ।। २ ।।
पिता मे मिगवं गन्त्वा पोरिसादमुपागमि
सो मे पितुमग्गहेसि भक्खो सि मम मा चलि ।। ३ ।।
तस्स तं वचनं सुत्वा भीतो तसितवेधितो
उरुथ-(ख-)म्भो अहु तस्स दिस्वान पोरिसादकं ।। ४ ।।
मिगवं गहेत्वा मुञ्चस्सु कत्वा आगमनं पुन
ब्राह्मणस्स धनं दत्वा पिता आमन्तयि ममं ।। ५ ।।
रज्जं पुत्त पटिपज्ज मा पमज्जि पुरं इदं
कतं मे पोरिसादेन मम आगमनं पुन ।। ६ ।।
मातापितु च वन्दित्वा निमिनित्वान अत्तानं
निक्खिपेत्वा धनुखग्गं पोरिसादं उपागमिं ।। ७ ।।
ससत्थहत्थुपगतं कदाचि सो तसिस्सति
तेन भिज्जिस्सति सीलं परित्तासं कते मयि ।। ८ ।।
सीलखण्डभया मय्हं तस्स देस्सं न ब्याहरिं
मेत्तचित्तो हितवादी इदं वचनमब्रविं ।। ९ ।।
उज्जलेहि महा अग्गिं पपतिस्सामि रुक्खतो
सम्पत्तकालमञ्ञाय भक्खय त्वं पितामह ।। १० ।।
इति सोलवतं हेतु नारक्खिं मम जीवितं
पब्बाजेसिम(ञ्चा)हं तस्स सदा पाणातिपात(ति)कं ।। ११ ।।

[1] Peace.
[2] Cf. Jayaddisa Jātaka, Jātaka, Vol. V, 21–36. In the Commentary this story is named as *Alīnasattucariyaṃ*.
[3] The Commentary reads Aṇuttaraparijano sadā.

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१० सङ्खपाल-चरियं[1]

पुनापरं यदा होमि सङ्खपालो महिद्धिको
दाठावुधो घोरविसो द्विजिव्हो उरगाधिभू ॥ १ ॥
चतुपथे महामग्गे नानाजनसमाकुले
चतुरो अङ्गे अधिट्ठाय तत्थ वासमकप्पयिं ॥ २ ॥
छविया चम्मेन मंसेन नहारु-अट्ठिकेहि वा
यस्स एतेन करणीयं दिन्नं येव हरातु सो ॥ ३ ॥
अद्दसंसु भोजपुत्ता खरा लुद्दा अकारुणा
उपगञ्छुं ममं तत्थ दण्डमुग्गरपाणिनो ॥ ४ ॥
नासाय विनिविज्झित्वा नङ्गुट्ठे पिट्ठिकण्ठके
काजे आरोपयित्वान भोजपुत्ता हरिंसु मं ॥ ५ ॥
ससागरन्तं पठविं सकाननं सपब्बतं
इच्छमानो चहं तत्थ नासवातेन झापये ॥ ६ ॥
सूलेहि विज्झयन्तेपि कोट्टयन्तेपि सत्तिभि
भोजपुत्ते न कुप्पामि एसा मे सीलपारमीति ॥ ७ ॥
हत्थि-नागो भूरिदत्तो चम्पेय्यो बोधिमाहिसो
रुरु मातङ्गो धम्मो च अत्रजो च जयद्दिसो ॥ ८ ॥
एते सब्बे सीलबला परिक्खारा पदेसिका[2]
जीवितं परिक्खित्वा सीलानि अनुरक्खिस्सं ॥ ९ ॥
सङ्खपालस्स मे सतो सब्बकालम्पि जीवितं
यस्स कस्सचि नीयन्तं तस्मा सा सीलपारमी ॥ १० ॥

सीलपारमिनिद्देसो निट्ठितो

[1] Cf. Saṅkhapāla Jātaka, Jātaka, Vol. V, 161–71.
[2] Sappadesā (Commentary).

ततीयो परिच्छेदो

नेक्खम्मपारमिता

(PERFECTION OF RENUNCIATION)

१ युधञ्जय-चरियं[1]

यदा अहं अमितयसो राजपुत्तो युधञ्जयो
उस्सावबिन्दुं सुरियातपे पतितं दिस्वान संविजि ॥ १ ॥
तञ्ञेवाधिपतिकत्वा संवेगमनुब्रूहयिं
मातापितु च वन्दित्वा पब्बज्जमनुयाचहं ॥ २ ॥
याचन्ति मं पञ्जलिका सनेगमा सरट्ठका
अज्जेव पुत्त पटिपज्ज इद्धं फीतं महामहिं ॥ ३ ॥
सराजके सहोरोधे सनेगमे सरट्ठके
करुणं परिदेवन्ते अनपेक्खो हि पब्बजिं ॥ ४ ॥
केवलं पठविरज्जं ञातिपरिजनं यसं
चजमानो न चिन्तेसिं बोधियायेव कारणा ॥ ५ ॥
माता पिता न मे देस्सा न पि देस्सं महायसं
सब्बञ्ञुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ॥ ६ ॥

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२ सोमनस्स-चरियं[2]

पुनापरं यदा होमि इन्दपट्ठे पुरुत्तमे
कामितो दयितो पुत्तो सोमनस्सोति विस्सुतो ॥ १ ॥
सीलवा गुणसम्पन्नो कल्याणपटिभानवा
वुड्ढापचायी हिरिमा सङ्गहेसु च कोविदो ॥ २ ॥
यस्स रञ्ञो पतिकरो आसि कुहक-तापसो
आरामं मालावच्छञ्च रोपित्वान सो जीवति ॥ ३ ॥

[1] Cf. Yuvañjaya Jātaka, Jātaka, Vol. IV, 119–23.
[2] Cf. Somanassa Jātaka, Jātaka, Vol. IV, 444–54.

तमहं दिस्वान कुहकं थुसरासिं व अतण्डुलं
दुमं अन्तो च सुसिरं कदलिं व असारकं[1] ।। ४ ।।
नत्थिमस्स सतं धम्मो सामञ्ञापगतो अयं
हिरिसुक्कधम्मजहितो[2] जीवितबुत्तिकारणा ।। ५ ।।
कुपितो अहोसि पच्चन्तो अटवीहि परन्तिहि
तं निसेधेतुं गच्छन्तो अनुसासि पिता ममं ।। ६ ।।
मा पमज्जि तुवं तात जटिलं उग्गतापनं
यदिच्छकं पवत्तेहि सब्बकामददोहि सो ।। ७ ।।
तमहं गन्त्वानुपट्ठानं इदं वचनमब्रविं
कच्चि ते गहपति कुसलं, किं वाते आहरिय्यतु ।। ८ ।।
तेन सो कुपितो आसि कुहको माननिस्सितो
घातापेमि तुवं अज्ज रट्ठा पब्बाजयामि वा ।। ९ ।।
निसेधयित्वा पच्चन्तं राजा कुहकमब्रवि
कच्चि ते भन्ते खमनीयं सम्मानो ते पवत्तितो ।
तस्स आचिक्खति पापो कुमारो यथा नासितो ।। १० ।।
तस्स तं वचनं सुत्वा आनापेसि महीपति
सीसं तत्थेव छिन्दित्वा कत्वान चतुखण्डिकं
रथिया रथियं दस्सेथ सा गति जटिलहीलिता ।। ११ ।।
तत्थऽकारुणिका गन्त्वा चण्डा लुद्दा अकारुणा
मातु अङ्के निसिन्नस्स आकड्ढित्वा नयन्ति मं ।। १२ ।।
तेसाहं एवमवचं—बन्ध तं[3] गाल्हबन्धनं
रञ्ञो दस्सेथ मं खिप्पं राजकिरियानि अत्थि मे ।। १३ ।।
ते मं रञ्ञो दस्सयिंसु पापस्स पापसेविनो
दिस्वान तं सञ्ञापेसिं ममञ्च वसमानयिं ।। १४ ।।
सो मं तत्थ खमापेसि महारज्जं अदासि मे
सोहं तमं दालयेत्वा पब्बजिं अनगारियं ।। १५ ।।
न मे देस्सं महारज्जं कामभोगो न देस्सियो
सब्बञ्ञुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ।। १६ ।।

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[1] Like a pithless plantain.
[2] Devoid of the pure virtue of conscientiousness.
[3] Bandhantānaṃ (Commentary).

३ अयोघर-चरियं[1]

पुनापरं यदा होमि कासिराजस्स अत्रजो
अयोघरम्हि संवड्ढो नामेनासि अयोघोरो ।। १ ।।
दुक्खेन जीविको लद्धो सम्पीळे पतिपोसितो
अज्जेव पुत्त पटिपज्ज केवलं वसुधं इमं ।। २ ।।
सरट्ठकं सनिगमं सजनं वन्दित्वा खत्तियं
अञ्जलिं पग्गहेत्वान इदं वचनमब्रवि ।। ३ ।।
ये केचि महिया सत्ता हीनमुक्कट्ठमज्झिमा
निरारक्खा सके गेहे वड्ढन्ति सह ञातिभि ।। ४ ।।
इदं लोके उत्तरियं सम्पीळे मम पोसनं
अयोघरम्हि संवड्ढो अप्पभे चन्दसुरिये ।। ५ ।।
पूतिकुणपसम्पुन्ना मुच्चित्वा मातुकुच्छितो
ततो घोरतरे दुक्खे पुन पक्खित्तयोधरे ।। ६ ।।
यदिऽहं तादिसं पत्वा दुक्खं परमदारुणं
रज्जेसु यदि रज्जामि पापानमुत्तमो सियं ।। ७ ।।
उक्कण्ठितोऽम्हि कायेन रज्जेनऽम्हि अनत्थिको
निब्बुतिं[2] परियेसिस्सं यत्थ मं मच्चु न मद्दिये ।। ८ ।।
एवाहं चिन्तयित्वान विरवन्तं महाजनं
नागो व बन्धनं छेत्वा पाविसि काननं वनं ।। ९ ।।
माता पिता न मे देस्सा न पि मे देस्सं महायसं
सब्बञ्ञुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ।। १० ।।

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४ भीस-चरियं[3]

पुनापरं यदा होमि कासिनं पुरवरुत्तमे
भगिनी भातरो सत्त निब्बत्ता सोत्थिये कुले[4] ।। १ ।।
एतेसं पुब्बजो आसिं हिरिसुक्कमुपागतो
भवं दिस्वान भयतो नेक्खम्माभिरतो अहं ।। २ ।।

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[1] Cf. Ayoghara Jātaka, Jātaka, Vol. IV, 491–99.
[2] *Nirvāṇa*.
[3] Cf. Bhīsa Jātaka, Jātaka, Vol. IV, 304–14.
[4] High-born family. *Udite* (Commentary).

मातापितूहि पहिता सहाया एकमानसा
कामेहि मं निमन्तेन्ति कुलवंसं धारेहीति ।। ३ ।।
यं तेसं वचनं वुत्तं गिहीधम्मे सुखावहं
तं मे अहोसि कठिनं तत्तफालसमं विय[1] ।। ४ ।।
ते मं तदा उक्खिपन्तं पुच्छिंसु पत्थितं मम
किं त्वं पत्थयसि सम्म यदि कामे न भुञ्जसि ।। ५ ।।
तेसाहं एवं अवचं अत्थकामो हितेसिनं
नाहं पत्थेमि गिहीभावं नेक्खम्माभिरतो अहं ।। ६ ।।
ते यम्हं वचनं सुत्वा पितु मातु च सावेय्युं
माता पिता एवमाहु—सब्बेपि पब्बज्जाम भो ।। ७ ।।
उभो माता पिता मय्हं भगिनी च सत्त भातरो
अमितधनं छड्डयित्वा पाविसिम्हा महावनन्ति ।। ८ ।।

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५ सोणपण्डित-चरियं[2]

पुनापरं यदा होमि नगरे ब्रह्मवड्ढने[3]
तत्थ कुलवरे सेट्ठे महासाले अजायहं ।। १ ।।
तदापि लोकं दिस्वान अन्धभूतं तमोत्थतं
चित्तं भवतो पटिकुटति तुत्तवेगहतं विय[4] ।। २ ।।
दिस्वान विविधं पापं एवं चिन्तेसहं तदा
कदाहं गेहा निक्खम्म पविसिस्सामि काननं ।। ३ ।।
तदापि मं निमन्तिंसु कामभोगेहि ञातयो
तेसम्पि छन्दमाचिक्खि मा निमन्तेथ तेहि मं ।। ४ ।।
यो मे कनिट्ठको भाता नन्दो नामासि पण्डितो
सो पि मं अनुसिक्खन्तो पब्बज्जं समरोचयि ।। ५ ।।
अहं सोणो च नन्दो च उभो माता पिता मम
तदापि भोगे छड्डेत्वा पविसिम्हा महावनन्ति ।। ६ ।।

[1] All that appeared to me like unto hard and heated slabs.
[2] Cf. Soṇa-Nanda Jātaka, Jātaka, Vol. V, 312–32.
[3] Another name of Bārāṇasī, Jātaka, Vol. IV, 190.
[4] My mind as if harassed by fret of goad, recoiled from becoming.

चतुत्थो परिच्छेदो

अदिट्ठानपारमिता

(PERFECTION OF DETERMINATION)

तेमिय-चरियं[1]

पुनापरं यदा होमि कासिराजस्स अत्रजो
मूगपक्खो[2] ति नामेन तेमियोति वदन्ति मं ।। १ ।।
सोलसित्थिसहस्सानं न विज्जति पुमो तदा
अहोरत्तानं अच्चयेन निब्बत्तो अहमेकको ।। २ ।।
किच्छा लद्धम्पियं पुत्तं अभिजातं जुतिन्धरं
सेतच्छत्तं धारयित्वान सयने पोसेति मं पिता ।। ३ ।।
निद्दायमानो सयनवरे पबुज्झित्वानऽहं तदा
अद्दसं पण्डरं छत्तं येनाहं निरयं गतो ।। ४ ।।
सह दिट्ठस्स मे छत्तं तासो उप्पज्जि भेरवो
विनिच्छयं समापन्नो कदाहं इमं मुञ्चिस्सं ।। ५ ।।
पुब्बसालोहिता मय्हं देवता अत्थकामिनी
सा मं दिस्वान दुक्खितं तीसु ठानेसु योजयि ।। ६ ।।
मा पण्डिच्चं (पण्डिच्चयं) विभावय बहुमतं सम्पाणिनं
सब्बो जनो ओचिनायतु एवं अत्थो भविस्सति ।। ७ ।।
एवं वुत्तायऽहं तस्सा इदं वचनमब्रवि
करोमि ते तं वचनं यं त्वं भणसि देवते ।। ८ ।।
अत्थकामासि मे अम्म हितकामासि देवते
तस्साहं वचनं सुत्वा सागरे व थलं लभिं ।। ९ ।।
हट्ठो संविग्गमानसो तयो अङ्गे अधिट्ठहिं[3]
मूगो अहोसिं बधिरो पक्खो[4] गतिविवज्जितो ।। १० ।।
एते अङ्गे अधिट्ठाय वस्सानं सोलसं वसि
ततो मे हत्थपादे च जिव्हं सोतञ्च मद्दिय
अनूनतं मे पस्सित्वा कालकण्णीति निद्दि- (न्दि-) सुं ।। ११ ।।

[1] Cf. Temiya Jātaka (Mūgapakkha), Jātaka, Vol. VI, 1–30.
[2] One who is dumb and crippled. [3] Paralyzed. [4] Dumb.

ततो जनपदा सब्बे सेनापति पुरोहिता
सब्बे एकमना हुत्वा छड्डनं अनुमोदिंसु ।। १२ ।।
सोऽहं तेसं मतिं सुत्वा हट्ठो संविग्गमानसो
यस्सत्थाय तपो चिण्णो सो मे अत्थो समिज्झथ ।। १३ ।।
नहापेत्वा अनुलिम्पित्वा वेठेत्वा राजवेठनं
छत्तेन अभिसिञ्चित्वा कारेसुं पुरपदक्खिणं ।। १४ ।।
सत्ताहं धारयित्वान उग्गते रविमण्डले
रथेन मं नीहरित्वा सारथी वनमुपागमि ।। १५ ।।
एकोकासे रथं कत्वा सज्जस्सं[1] हत्थमुञ्चि (तं)
सारथि खणति कासुं निखातुं पठविया ममं ।। १६ ।।
अधिट्ठितमधिट्ठानं तज्जन्तो विविधकारणा
न भिन्दि व तमधिट्ठानं बोधिया येव कारणा ।। १७ ।।
माता पिता न मे देस्सा अत्ता न मे च देस्सियो
सब्बञ्ञुतम्पियं मय्हं तस्मा व तमधिट्ठहिं ।। १८ ।।
एते अङ्गे अधिट्ठाय वस्सानि सोलसं वसिं
अधिट्ठानेन समो नत्थि एसा मे अधिट्ठानपारमीति ।। १९ ।।

अधिट्ठानपारमिता निट्ठिता

[1] Sannaddho assaṃ (Commentary). The charioteer keeping the chariot in an open space let loose from his hands the bridled horse and dug a pit to bury me in the ground.

पञ्चमो परिच्छेदो

सच्चपारमिता[2]

(PERFECTION OF TRUTH)

१ कपिराज-चरियं[1]

यदा अहं कपि आसिं नदीकूले दरीसये
पीलितो सुंसुमारेन गमनं न लभामिऽहं ।। १ ।।
यम्होकासे अहं ठत्वा ओरपारं पतामहं
तत्थऽच्छि सत्थु-बधको कुम्भिलो रुद्दस्सनो ।। २ ।।
सो मं असंसि एहीति, अहमेमीति तं वदि
तस्स मत्थकमक्कम्म परकूले पतिट्ठहिं ।। ३ ।।
न तस्स अलिकं भणितं यथा वाचं अकासहं
सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ।। ४ ।।

२ सच्चसव्हयपण्डित-चरियं[2]

पुनापरं यदा होमि तापसो सच्चसव्हयो
सच्चेन लोकं पालेसिं समग्गं जनमकासहन्ति ।। १ ।।

३ वट्टपोतक-चरियं[3]

पुनापरं यदा होमि मगधे वट्टपोतको
अजातपक्खो तरुणो मंसपेसि कुलावके ।। १ ।।
मुखतुण्डकेनाहरित्वा माता पोसयति ममं
तस्सा फस्सेन जीवामि नऽत्थि मे कायिकं बलं ।। २ ।।

[1] Cf. Kapi Jātaka, Jātaka, Vol. II, 268–70.
[2] Cf. Saccaṃkira Jātaka, Jātaka, Vol. I, 322–27.
[3] Cf. Vaṭṭaka Jātaka, Jātaka, Vol. I, 212–15.

संवच्छरे गिम्हसमये दावडाहो पदिप्पति
उपगच्छति अम्हाकं पावको कण्हवत्तनी ॥ ३ ॥
धूमधूमञ्जनित्वेवं सद्दायन्तो महा सिखी
अनुपुब्बेन झापेन्तो अग्गि ममुपागमि ॥ ४ ॥
अग्गिवेगभया भीता तसिता माता पिता मम
कुलावके मं छड्डेत्वा अत्तानं परिमोचयुं ॥ ५ ॥
पादे पक्खे पजहामि [1] नत्थि मे कायिकं बलं
सोहं अगतिको तत्थ एवं चिन्तेसहं तदा ॥ ६ ॥
येसाहं उपधावेय्यं भीतो तसितवेधितो
ते मं ओहाय पक्कन्ता कथं मे अज्ज कातवे ॥ ७ ॥
अत्थि लोके सीलगुणो सच्चं सोचेय्यनुद्दया
तेन सच्चेन काहामि सच्चकिरियमुत्तमं ॥ ८ ॥
आवज्जेत्वा धम्मबलं सरित्वा पुब्बके जिने
सच्चबलमवस्साय सच्चकिरियमकासहं ॥ ९ ॥
सन्ति पक्खा अपतना सन्ति पादा अवञ्चना
माता पिता च निक्खन्ता जातवेदपटिक्कम ॥ १० ॥
सह सच्चे कते मय्हं महापज्जलिको सिखी
वज्जेसि सोळसकरीसानि उदकं पत्वा यथा सिखी
सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ॥ ११ ॥

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४ मच्छराज-चरियं [2]

पुनापरं यदा होमि मच्छराजा महासरे
उण्हे सुरियसन्तापे सरे उदकं खीयथ ॥ १ ॥
ततो काका च गिज्झा च बका कुललसेनका
भक्खयन्ति दिवा रत्तिं मच्छे उपनिसीदिय ॥ २ ॥
एवं चिन्तेसहं तत्थ सह ञातीहि पीळितो
केन नु खो उपायेन ञाती दुक्खा पमोचये ॥ ३ ॥
विचिन्तयित्वा धम्मत्थं सच्चं अद्दस पस्सयं
सच्चे ठत्वा पमोचेसिं ञातीनं तं अतिक्खयं ॥ ४ ॥
अनुस्सरित्वा सद्धम्मं परमत्थं विचिन्तयं
आकासिं सच्चकिरियं यं लोके धुवसस्सतं ॥ ५ ॥

[1] I strove—padahāmi (Reading).
[2] Cf. Maccha Jātaka, Jātaka, Vol. I, 210–12.

यतो सरामि अत्तानं यतो पत्तोस्मि विञ्ञुतं
नाभिजानामि सञ्चिच्च एकम्पाणं विहिंसितं
एतेन सच्चवज्जेन पज्जुन्नो अभिवस्सतु ॥ ६ ॥
अभित्थनय पज्जुन्न निधिं काकस्स नासय
काकं सोकाय रुन्धेहि मच्छे सोका पमोचय ॥ ७ ॥
सह कते सच्चवरे पज्जुन्नो चभिगज्जिय
थलं निन्नञ्च पूरेन्तो खणेन अभिवस्सथ ॥ ८ ॥
एवरूपं सच्चवरं कत्वा विरियमुत्तमं
वस्सापेसिं महामेघं सच्चतेजबलस्सितो
सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ॥ ९ ॥

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५ कण्हदीपायन-चरियं [1]

पुनापरं यदा होमि कण्हदीपायनो इसि
परो पञ्ञासवस्सानि अनभिरतो चरिं अहं ॥ १ ॥
न कोचि एतं जानाति अनभिरतिमनं मम
अहम्पि कस्सचि नाचिक्खिं अरतिं मे रतिमानसे ॥ २ ॥
सब्रह्मचारी मण्डब्यो सहायो मे महा इसि
पुब्बकम्मसमायुत्तो सूलमारोपनं लभि ॥ ३ ॥
तमहं उपट्ठहित्वान आरोग्यमनुपापयि
आपुच्छित्वान आगञ्छि यं मय्हं सकमस्समं ॥ ४ ॥
सहायो ब्राह्मणो मय्हं भरियमादाय पुत्तकं
तयो जना समागन्त्वा आगच्छुं पाहुनागतं ॥ ५ ॥
सम्मोदमानो तेहि सह निसिन्नो सकमस्समे
दारको वट्टमनुक्खिपं आसीविसमकोपयि ॥ ६ ॥
ततो सो वट्टगतं मग्गं अन्वेसन्तो कुमारको
आसीविसस्स हत्थेन उत्तमङ्गं परामसि ॥ ७ ॥
तस्स आमसने कुद्धो सप्पो विसबलस्सितो
कुपितो परमकोपेन अदंसि दारकं खणे ॥ ८ ॥
सह दट्ठो अतिविसेन दारको पतति भूमियं
तेनाहं दुक्खितो आसिं मम वाहसितं दुक्खं [2] ॥ ९ ॥

[1] Cf. Kaṇhadīpāyana Jātaka, Jātaka, Vol. IV, 27–37.
[2] Vahasi taṃ dukkhaṃ (Reading).

त्याहं अस्सासयित्वान दुक्खिते सोकसल्लिते
पठमं अकासि किरियं अग्गं सच्चं वरुत्तमं ॥ १० ॥
सत्ताहमेवाहं पसन्नचित्तो
पुञ्ञत्थिको अचरी ब्रह्मचरियं
अथापरं यं चरितं ममयिदं
वस्सानि पञ्ञाससमाधिकानि ॥ ११ ॥
अकामको वाहि अहं चरामि
एतेन सच्चेन सुवत्थि होतु
हतं विसं जीवतु यञ्ञदत्तो ॥ १२ ॥
सह सच्चे कते मय्हं विसबेगेन वेधितो
अबुज्झित्वान वुट्ठासि आरोगो चासि मानवो
सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ॥ १३ ॥

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६ सुतसोम-चरियं[1]

पुनापरं यदा होमि सुतसोमो महीपति
गहितो पोरिसादेन ब्राह्मणे सङ्करं सरिं ॥ १ ॥
खत्तियानं एकसतं आवुनित्वा करतले
एते सम्पमिलापेत्वा यञ्ञत्थे उपनयि ममं ॥ २ ॥
अपुच्छि मं पोरिसादो किं त्वं इच्छसि निस्सज्जं ?
यथा मति ते काहामि यदि मे त्वं पुनेहिसि ॥ ३ ॥
तस्स पटिसुनित्वान पण्हे आगमनं मम
उपगन्त्वा पुरं रम्मं रज्जं निय्यादयिं तदा ॥ ४ ॥
अनुस्सरित्वा सतं धम्मं पुब्बकं जिनसेवितं
ब्राह्मणस्स धनं दत्वा पोरिसादं उपागमिं ॥ ५ ॥
नत्थि मे संसयो तत्थ घातयिस्सामि वा न वा
सच्चवाचानुरक्खन्तो जीवितञ्चजितुमुपागमि
सच्चेन मे समो नत्थि एसा मे सच्च पारमीति ॥ ६ ॥

सच्चपारमिता निट्ठिता ॥

[1] Cf. Mahāsutasoma Jātaka, Jātaka, No. 537.

छट्ठो परिच्छेदो

मेत्तापारमिता

(PERFECTION OF AMITY)

१ सुवण्णसाम-चरियं[1]

सामो यदा वने आसिं सक्केन अभिनिम्मितो[2]
पवने सीहब्यग्घे च मेत्तायमुपनामयिं ॥ १ ॥
सीहब्यग्घेहि दीपेहि अच्छेहि महिसेहि च
पसदमिग[3]वराहेहि परिवारेत्वा वने वसिं ॥ २ ॥
न मं कोचि उत्तस्सति न पि भायामि कस्सचि
मेत्ताबलेनुपत्थद्धो रमामि पवने तदा ॥ ३ ॥

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२ एकराज-चरियं[4]

पुनापरं यदा होमि एकराजाति विस्सुतो
परमं सीलमधिट्ठाय पसासामि महामहिं ॥ १ ॥
दसकुसलकम्मपथे[5] वत्तामि अनवसेसतो
चतूहि सङ्गहवत्थूहि[6] सङ्गण्हामि महाजनं ॥ २ ॥
एवं मे अप्पमत्तस्स इध लोके परत्थ च
दब्बसेनो उपागन्त्वा अच्छिन्दन्तो पुरं ममं ॥ ३ ॥

[1] Cf. Sāma Jātaka, Jātaka, Vol. VI, 61–95.
[2] Created by Sakka.
[3] Spotted antelopes.
[4] Cf. Ekarāja Jātaka, Jātaka, Vol. III, 13–15.
[5] Ten ways of right conduct. These are divided into three of *kāya* (body), four of *vaci* (vocal) and three of *mana* (mental).
[6] Four ways of helpfulness. The four *saṅgahavatthūni* or objects of sympathy are: *dāna* (charity), *peyyavajja* (kindly speech), *atthacariyā* (justice) and *samānattatā* (impartiality).

राजूपजीवे निगमे सबलट्ठे सरट्ठके
सब्बं हत्थगतं कत्वा कासुया निक्खनि ममं ॥ ४॥
अमच्चमण्डलं रज्जं फीतं अन्ते पुरं मम
अच्छिन्दित्वान गहितं पियं पुत्तं व पस्सहं
मेत्ताय मे समो नत्थि एसा मे मेत्तापारमीति ॥ ५॥

मेत्ता पारमिता निट्ठिता

उपेक्खापारमिता

(PERFECTION OF EQUANIMITY)

३ महालोमहंस-चरियं [1]

सुसाने सेय्यं कप्पेमि छवट्ठिकं (उप) निधायहं
गा- (गो-) मण्डला उपगन्त्वा रूपं [2] दस्सेन्तिऽनप्पकं ॥ १॥
अपरे गन्धञ्च मालञ्च भोजनं विविधं बहुं
उपायनान्युपनेन्ति हट्ठा संविग्गमानसा ॥ २॥
ये मे दुक्खं उपदहन्ति ये च देन्ति सुखं मम
सब्बेसं समको होमि दयकोपो न विज्जति ॥ ३॥
सुखदुक्खे तुलाभूतो यसेसु अयसेसु च
सब्बत्थ समको होमि एसा मे उपेक्खापारमीति ॥ ४॥

उपेक्खापारमिता निट्ठिता।

युधञ्जयो, सोमनस्सो, अयोघरभिसेन च
सोणदण्डो, मूगपक्खो, कपिराजा, सच्चसव्हयो ॥ ५॥
वट्टको, मच्छराजा च, कण्हदीपायनो इसि
सुतसोमो, पुन आसिं सामो, च एकराजहु
उपेक्खापारमी आसि इति वुत्तं महेसिना ॥ ६॥
एवं बहुविधं दुक्खं सम्पत्ति च बहुविधा
भवाभवे अनुभवित्वा पत्तो सम्बोधिमुत्तमं ॥ ७॥
दत्वा दातब्बकं दानं, सीलं पूरेत्वा असेसतो,
निक्खम्मे पारमिं गन्त्वा, पत्तो सम्बोधिमुत्तमं ॥ ८॥
पण्डिते परिपुच्छित्वा, विरियं कत्वानमुत्तमं,
खन्तिया पारमिं गन्त्वा, पत्तो सम्बोधिमुत्तमं ॥ ९॥
कत्वा दल्हं अधिट्ठानं, सच्चवाचानुरक्खिया,
मेत्ताय पारमिं गन्त्वा पत्तो सम्बोधिमुत्तमं ॥ १०॥

[1] Cf. Lomahaṁsa Jātaka, Jātaka, Vol. I, 389–91.
[2] Offensive and ribald, e.g. spitting, etc. (Commentary).

लाभालाभे यसायसे समाननावमानने
सब्बत्थ समानो हुत्वा, पत्तो सम्बोधिमुत्तमं ॥ ११ ॥
कोसज्जं भयतो दिस्वा विरियारम्मं च खेमतो
आरद्धविरिया होथ एसा बुद्धानुसासनी ॥ १२ ॥
विवादं भयतो दिस्वा अविवादञ्च खेमतो
समग्गा अखिला होथ एसा बुद्धानुसासनी ॥ १३ ॥
पमादं भयतो दिस्वा अप्पमादञ्च खेमतो
भावे अट्ठङ्गिकं (भावेथट्ठङ्गिकं) मग्गं एसा बुद्धानुसासनी ॥ १४ ॥

इत्थं सुदं भगवा अत्तनो पुब्बचरियं सम्भावियमानो बुद्धापदानि यन्नाम धम्मपरियायमभासित्था 'ति ॥

चरियापिटकं निट्ठितं (चरियापिटक पालि समत्ता) ॥

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